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# EASTER

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## ILLUSTRATIONS—SERMONS

## HOMILETICS—METHODS OF CHURCH WORK

## CHURCH MANAGEMENT

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# THE EXPOSITOR

THE JOURNAL OF PARISH METHODS

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## *The Expositor In His Study*

By ROBERT MURDOCH

ARTICLES and books have appeared in print showing both the need and the importance of expository preaching particularly in its relation to the modern pulpit. Few of these actually tell the preacher how to go about the preparation of an expository sermon. Therefore in this article we suggest a method whereby expository sermons may be effectively prepared.

The first suggestion is, that the preacher SELECT a portion of Scripture which is an expository unit. By an "expository unit" we mean, in the words of James M. Gray, "A number of verses of Scripture grouped around a central thought and, with reference to that thought, having a definite beginning and ending." Or, in other words, it is an extended portion of Scripture which deals with a single subject. To illustrate, the "expository unit" may be a few verses only as in Paul's prayer for the Philippians (Phil. 1:9-11) or that for the Colossians (Col. 1:9-12). Or it might extend to the length of a whole chapter, as, Paul's lyric on Christian love (1 Cor. 13). The "expository unit" might be that of some Biblical character as, say, Abraham, in which case the passage expounded would, of necessity, include several chapters. The more skilled expositor may take

a larger unit and judiciously expound a whole book in one sermon. Some of the books of the Bible presenting just such a unity as to yield readily to exposition in one sermon are the prophecy of Malachi, with its unifying theme of "Wherein?"; and the letter to the Hebrews, with its single theme "that Christianity is superior to Judaism, as seen in its Founder, Christ."

HAVING selected an expository unit, the preacher should READ and RE-READ the portion selected in order to become thoroughly familiar with the material which is to be the substance of his sermon. His first thought is not to be that of getting material for a sermon—though that thought will always be present more or less. His attitude in approaching any portion of Scripture in preparation for an expository sermon is to be that of an inquirer. He must ask the question: "What did this passage mean originally—that is, what did the writer mean to say and what did his readers understand him to say when this letter was written originally?" This can be ascertained only by a patient reading and re-reading of the passage which is to be expounded. Sometimes, in order to understand the thought of the writer it is necessary to read the previous chapter or

perhaps the entire book of Scripture in which the passage chosen for exposition occurs. Then, and only then, should the preacher seek to discover what abiding message this portion has for his own heart and for his congregation. Thus will he arrive at a sound explanation of the Scripture portion and a sane application of its truth to modern life—thereby escaping a number of pitfalls into which other methods are apt to lead one.

**A**FTER the expository unit has been selected and read it is advisable to **MEMORIZE** the entire passage selected for exposition. Some may object that it takes too long to do that, or that they simply cannot memorize. These objections are perfectly valid, but it must be remembered that before beginning to memorize the passage the preacher has already read it at least twenty times, and thus it takes little effort to fix it in the memory. Reading and re-reading in this connected manner is one of the most scientific methods of memorizing anything, and so, unconsciously, the preacher has really been memorizing. This suggestion applies primarily to the smaller expository units of Scripture, though long portions which are familiar, such as I Corinthians 13, would be readily mastered. But what is the reason for memorizing a passage before expounding it—is it worth the trouble? When a preacher knows by memory the portion which he is expounding, he has an ease and a poise and a freedom in his preaching which would be lacking if he were hampered by having to refer again and again to the text. It is well worth the little extra trouble to gain this ability in the pulpit.

When the work of selecting, reading and memorizing has been done, the outstanding divisions of the subject will have presented themselves to his mind. It is therefore time for him to **WRITE DOWN** these divisions in as concise and clear a form as it

is possible. The natural and logical divisions of the passage itself ought to be followed, that is, the passage should not be forced into the time-long practise of three points if it contains only two or maybe four natural divisions. For convenience only four or, at the most, five divisions should be used in an expository sermon.

**N**EXT, the preacher comes to one of the most difficult matters in the preparation of an expository sermon—the proper handling of the multitude of details which are present in an extended portion of Scripture. Here, the preacher's sense of proportion must come into operation. The blades of grass in the garden of Scripture may be interesting, but the preacher will barely have time enough to show his audience a few of the gorgeous flowers it contains without detracting their attention to the grass. Therefore, the details ought to be grouped under their respective division heads in the sermon and mentioned to the audience only as they are essential to the development of the main theme. In all expository preaching, the preacher must see what in a passage is essential and give it the chief place in his sermon, leaving the non-essentials or lesser important details alone.

Having the main outline of his sermon before him, the preacher should do some intensive study on those portions of the passage he intends to emphasize in his sermon. This he may do by using different translations of the New or Old Testaments, for often the different rendering of an otherwise familiar passage will be most suggestive. Or, he may turn to such works as Vincent's "Word Studies," Robertson's "Word Pictures in the New Testament," or Bullinger's "Critical Lexicon and Concordance to the English and Greek New Testament" for intensive work on New Testament passages, and to the works of Delitzsch and others for intensive work on the Old Testament. These will be an invaluable



help in clearing up the meaning of the text. It is here that the preacher who has recurrence to the Greek and Hebrew originals has a decided advantage, for he can catch the vigor of the passage from the original in a way which is impossible for those who are confined to an English translation. Often behind a word in the original lies a picture which, if explained to an audience, makes the passage radiant with light. Many times there is much in the way of interpretation and illustration in the tenses, word order, prepositions, etc., of the original. The preacher who knows the original can pursue his study of the passage into fields which are closed to those who do not know Greek and Hebrew. The Greek student can use such books as, Alford's "Greek Testament," "The Expositor's Greek Testament," Trench's "New Testament Synonyms," etc., and the splendid up-to-date grammars and lexicons such as Robertson's "Grammar of the Greek New Testament in the Light of Historical Research" and Moulton and Milligan's recent work, "The Vocabulary of the Greek New Testament." Not so many works are available to the Hebrew student, but a few works together with recent grammars on the Hebrew Old Testament throw light on the text. The preacher who does not know the Biblical languages need not despair, for with a good Authorized Version of the Bible used together with Revised Version (though the "Two-Version Bible," having the Authorized Version, the English Revised Version and an appendix giving the important differences between the English Revised Version and the American Standard Revised Version is a better combination than using separate versions in sermon preparation) the diligent preacher can come to a clear mastery of the passage which he intends to expound.

WHEN the preacher has written down the broad outline of the passage, has grouped the details around the particular

divisions to which they are related, and has elucidated the various words and phases of the passage from his own meditation and research—then should he turn to a commentary, and when he does, it ought to be a good explanatory commentary. A commentary may confirm or correct his own deductions about the passage and at the same time obtain help on some difficulty which may occur in the interpretation of the text. Whatever type of commentary is used, it should be used more for clearing up the meaning of the text and confirming or correcting the preacher's own findings rather than as a source of sermon material. A reliable commentary of this type is the well known one by Jamieson, Faussett and Brown.

Finally, the preacher should now go over his sermon and lighten it up in appropriate places with helpful and pointed illustrations drawn from literature or life. He may write out the whole sermon word for word as the custom of some preachers is, or he may prepare full notes, or he may simply re-think the entire exposition using only his Bible or a meagre outline in the pulpit—just as it pleases him. This last finishing touch to an expository sermon is left entirely to the practise and disposition of the preacher. Whatever the preacher does throughout the entire preparation of the exposition, he should remember that his sermon is to be the exposition of a single thought or theme and that every division of his sermon, and indeed every word which he utters is to be an unfolding of that thought—everything which does not contribute to the unfolding of the theme should be rigidly excluded from the sermon.

THERE are three basic rules for the preparation of an expository sermon.

1. As to FORM, the expository sermon should be *oratorical*. That is, it ought to be prepared in the form of an address, and not be merely a running comment.

2. As to CONTENT, the expository sermon should be *exegetical*. That is, it ought to be occupied with the explanation of the Scripture passage under consideration, and all the material of the sermon—the illustrations excepted—should be drawn

entirely from the passage itself.

3. As to AIM, the expository sermon should be *practical*. That is, it ought to culminate in the application of the truth in the passage to the hearts and lives of the hearers.

## Whither Christianity?

By NORMAN C. WEBSTER

HISTORY is on the move. New ideals are being reached in world affairs as it steps forward. Fresh pages are being written. Witness: the efforts to outlaw war and develop interracial comity. A modern jurisprudence is directing the processes of law from the international standpoint. Witness: the world court and the League of Nations. The most sanguine are amazed at the development in medical science relative to the stamping out of epidemics and prophylactic treatment. In science and philosophy there is a forging ahead toward higher and saner interpretations of life.

Is it not axiomatic that religious thought has progressed? A study of religion, past and present, will convince us. A clergyman was addressing a group of children in his parish. He said, "When I speak of religion I mean the Christian religion. When I speak of the Christian church I refer to our denomination." We go just half way. When we mention religion we have in mind the Christian church as a whole. Here one may trace the path through the centuries of its religious ideals. It would seem that there is one specific ideal for the church. From this it might be assumed that if men would not tinker with the truth, but let it have its own way Christianity would go in the predestined direction. Instead of operating the vehicles of religion men should allow the truth to operate them, then would spiritual progress result. But, as in every

sphere of life, men have been preparing in the desert the way of the Lord, and making a highway for the advance of Christianity. They were willing to allow these Christian ideals to operate their lives. Christianity will go forward if preparation is made for its advance, in the individual and the nation. Men have blazed the trails that marked new epochs in religious thought and life. They were invariably opposed, Hus, Savonarola, Bunyan, and Jesus the arch exponents of religious progress, did not escape the virus of the infuriated who could not then perceive spiritual trends. The heretics of yesterday have become the saints of today. Magellan voyages must be taken if Christian civilization is to progress toward its ideal. There is a danger in these clamant days that Christianity will be diverted or halted in its steps, thus losing its force in the world.

CHRISTIANITY is a *gigantic* enterprise. Through its instrumentality humanity is destined to be saved from selfishness and prepared for a higher spiritual life. Its spirit is designed to rule the future. It is of the utmost importance to look at those forces that are trying to direct its future course.

Observation of the times might lead one to assume that Christianity is going to Rome. There are those who are hewing out paths toward the imperial citadel. Here is a representation of Christianity of



authority. It was the characteristic of the great Roman Empire, which now is,

"one with Ninevah and Tyre."

Inasmuch as the Roman Catholic Church was organized along similar lines its chief note is authority. But the Roman Catholic Church is not the only Christian church where authority is the keynote. Some of our preachers are advocating ordinances as practiced in the church of Rome. Three great protestant pastors speak of the efficacy of Purgatory. Another would organize a protestant Society of the Holy Name. Two more would urge the wide use of the rosary. One already has adopted the confessional. Another eminent divine would reinstate absolution at death. Still another is willing to reintroduce Latin in the protestant ritual. In fact a noted pastor of London, England, is so obsessed by the religion of authority that he is seeking admittance to the priesthood of the Roman Catholic Church, as did Newman. Perhaps there is the supreme authority of the Pontiff, yet there is also the supreme authority of a literal translation of the Bible. Authority of this type will always stunt personal expression and hamper progress. There is a philosophy in advance of Thomas Aquinas. Christianity must grow in order to preserve itself.

**M**ANY seem anxious that Christianity shall go toward Athens. It is represented in the purely intellectual interpretation of religion. This diversion of our faith must be prevented. One of the great tendencies of the day is to laud science to the skies. Men have been prepared to leave religion if it did not coincide with scientific thought. Some say, "Above all things the church must be cultured." An interpretation of Christianity, spectacled and bookish will hinder its progress. The church has lost much of the spirit of its Founder in this intellectual emphasis. Must Christianity be reserved for the highly educated? No! Christiani-

ty does not depend either on the organizing genius of a ruler nor upon the culture of the mind. The church cannot take its cue from the scientist. This is not his realm. It would be better and more in keeping with the spiritual ideal were Christianity to direct its course along the path felt out by the mystic and the saint who lives in an environment of devotion, meditation and spiritual feeling. Religion must ever touch the heart. Paul met men in Athens whose sole interest was that perchance he had come among them with some philosophy of life with which they were not conversant. There are those today who offset their religious duty in useless bickerings. The value of education is acknowledged. It must not be allowed to divert Christianity from its path of feeling and human interest.

**N**EITHER should the church be allowed to revert its steps to Jerusalem, which represents sectarianism. Denominationalism has declared its own verdict. Its petty differences occupied the chief seats. Perhaps the sects came into being at the behest of some high ideal. To a large extent that ideal has been met. Sectarian strife and jealousy cannot be permitted to dictate the ultimate goal of Christianity. Today there is strife and ill-feeling in Jerusalem; Jew against Arab. The conservators of the sacred places in the Holy Land rankle in jealousy, but not greater than the struggles between the different denominations of the Christianity. It must not go by the way of Jerusalem.

If religion should not recede by the way of absolute authority, of pure intellectualism or of sectarianism then in what way will it find a course that allows for its normal progress? The spirit of Antioch will allow free and unhampered progress. This church was on the right track. Their Christianity was bound for great spiritual enterprises. It was via Christian service. Here was the first Gentile church. The

followers of Christ here first merited the name "Christian." Here was the center of the earliest missionary enterprise abroad. They contributed large sums of money to the poor at Jerusalem. The church of Antioch gave four of its sons to the ministry. Ten of the great councils of the church were held in this place. At one time the bishops of Antioch were regarded as superior to those of Rome, Constantinople, Jerusalem and Alexandria. The heresy of Antioch led the way for future Christianity.

THE members of the church at Antioch possessed a great passion. Their aggressiveness is needed today if Christianity is to keep on the right path. Here the Christians grappled with great evil forces. They had earnest, inquiring minds. The mystic element was present. (We cherish the memory of the chalice of Antioch.) Service and liberality characterized

this body of Christians. They were spiritually adventurous. They possessed a world outlook.

Christianity today need give no concern to its ultimate goal if the people in the churches will follow the members of the church of Antioch. They were led by the spirit of Christ. They put their religion to free use. They experienced religion. By following them we inherit that glorious opportunity to clear the way for Christianity to proceed to its appointed goal.

Christianity is not a religion of authority but of experience. It is not a religion produced by the intellect, but by the spirit. Nor must it be led into a path of narrow sectarianism with all its inhibitions. Its way is through vital, adventurous, impressive service.

The church must go by the way of the spirit of Antioch, in love, service, expansion.

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## *Missionaries As Peace Promoters*

By E. GUY TALBOTT

CHRISTIAN missionaries in the Orient have been in the past unconscious fomenters of revolution. This is a tribute to their faithful interpretation of the religion of Jesus in the terms of human brotherhood. The missionaries did not need to propagandize the social implications of the Gospel they preached. Every mission station was a lump of the leaven of a new order. The leaven has "worked" and produced the greatest revolution of history.

Upholders of the *status quo* stand aghast at what is going on in India and China. Many of them shake their conservative heads and say: "A hundred years of missionary investment worse than wasted!" They forget that Jesus said: "For this

cause I came into the world." It is impossible for thousands of missionaries to preach and live the spirit of Jesus for a hundred years, and not find that spirit moving the hearts of multitudes who have seen and heard.

If missionary contributions should drop to the vanishing point, so that every foreign missionary would have to be recalled from his field, the work the missionary has done would still be the most glorious chapter of modern history. He has planted the leaven of Jesus in the heart of the Oriental peoples, and that leaven will continue to work. But it is unthinkable that American church members, who profess to believe Christ's doctrine of divine Fatherhood and consequent human Brother-



erhood, can now withhold their support of the missionary representatives of that same Christ.

NEVER were the missionaries more needed than now. Not the older type of missionary with his feeling of superiority of race and contempt for native religions; but the newer type of missionary who goes among the people as the Master himself went, as one of them. The great majority of men now on the mission fields are of that type. They are not there to tear down old religions nor to vaunt their superior racial attainments. They are there to personify the spirit and teaching of Jesus. Their purpose is not to build churches and make converts to a creed; their job is to build the Kingdom of Heaven *on earth*. That is their conception, and that is their consuming passion.

They are needed today especially as representatives of Jesus as the Prince of Peace. In these dark days of upheaval and turmoil, the counsel and help of the missionary are invaluable. Native Christian leaders plead for continued missionary cooperation. But the spirit of Jesus is not limited by the number of Christian "converts." That spirit is far beyond the bounds of the Church. It is permeating, often unconsciously, the minds of most of the revolutionary leaders in the Orient. More than that: it is touching the hearts of the awakening masses.

The modern missionary is a powerful promoter of peace and inter-racial and international friendship. He is breaking down the religious, racial, and national barriers that have kept men apart. By living the life of Jesus he has made it possible to remove ancient taboos. He has demonstrated that "God has made of one blood all the nations that dwell on the face of the earth." His daily life is an evidence that he believes that "we are all the offspring of God." He is helping to answer our Lord's prayer: "That they all may be one."

MORE than all other influences combined, the missionaries are responsible for the spiritual and intellectual awakening in the Orient. We dare not assume, as does Lothrop Stoddard, that "The Rising Tide of Color" is necessarily a "Revolt Against Civilization." The races of color are arising, but China and India have civilizations going back far beyond the day when the ancestors of the vaunted Nordics were wild savages in the forests of Northern Europe. The presence of understanding missionaries in the Orient is the surest guarantee of peace between East and West.

Theodore Roosevelt was fond of referring to the three epochs of civilization: the Mediterranean era of yesterday; the Atlantic era of today; and the era of tomorrow that will center around the Pacific. We are living in the dawn of that new Pacific Civilization. The missionary has had much to do with its birth; he is a necessary factor in its development. If the era of Pacific Civilization is to be an era of peace, much depends on the missionary. He was never more needed than now.

We are passing through the death-throes of our present social and economic system. They have collapsed, and doubtless will be superceded by an order more nearly Christian in its motivation. Such, at least, is our hope. We have been inclined to think of the Orient as uncivilized, because the Orientals did not have the material adjuncts and technological developments connected with our Western civilization. We had even come to think of civilization itself in the terms of material things. Now we are re-valuing civilization, and we find that it is something spiritual and cultural and that it cannot be measured either by the dollar yard-stick or the form of government.

IN AMERICA we have been inclined, because of our material wealth, to take an attitude toward other peoples and nations

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## EDITORIAL

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### *The Doe-Hide Lariat*

THE usual greetings had been exchanged—a place had been made for him at the fireside and the narrow faced Mexican joined our group.

As he unsaddled I noted a lariat hanging to his saddle-horn and stepped over to examine it. It was masterfully woven of narrow strips of doe-hide and throughout its thirty-five feet of length, not a blemish or fault could be detected. It was a beautiful example of Mexican handiwork, a work of necessity.

Al, my able guide, and the Doctor stepped over to see the rope. "How much do you suppose the Mexican would take for it," the guide was asked.

"The lariat," explained the guide, "likely could not be bought with love or money. The Mexican made it. It is part of his necessary equipment. He would as soon think of parting with his right arm as with his rope. One is almost as necessary as the other."

As we topped the crest of old Blue on our way out and left the hardest portion of the trek behind, we noticed the pack on the back of the wild mule had shifted and hanging low on one side needed resetting, but with our attempt to get the mule she was away, stampeding our train of about a dozen horses, down the ridge. I cut my horse to the right, a bit down the slope in a wide circle calculated to turn the mule toward Bob and Al, who sent their mounts along the other side of the ridge. Just as I retopped the grade I saw Al, his little horse, Fox, plunging along through a glorious stand of white-pine, swing a rope and drop it deftly over the neck of the wild mule.

As I came up Bob said to his brother, "Joe's rope sure served its purpose there all right."

The following morning, while packing my duffle for another two days of hard travel on our homeward way, Al came in and without a word dropped the doe-hide lariat on my duffle and went out. Bob came in to visit while I worked. We talked of the delightful days we had had on the trail and in the deep wilderness and eventually the conversation reached the subject of the doe-hide lariat.

"Aren't you going to take it?" Bob asked when he saw it lying on the floor, "Al bought it for you."

"Bought it?" I inquired. "What did he buy it with? I happen to know that Al didn't have a single peso in camp. What did he buy it with?"

Bob looked down, kicked the leg of a nearby chair with the worn end of his boot and said, "You liked it and Al wanted you to have it so he traded his overcoat for it."

One takes up the trail into distant and isolated wilds, ostensibly for game and pictures, but such trophies are the lesser portion of that which one brings out of the woods and with each trip one is rather likely to find his concern for such things to be diminishing.

After all there is nothing quite so attractive as manhood divested of all the



burden of artificiality with which our so-called age of civilization has draped it. Crack its hard shell, peel off its closely adhering laminations, get down to where the true inner-man is visible and you find something to inspire your soul, just as when Christianity is viewed, once the cumbersome and interfering robes and under-robes, of man's thoughtless device have been thrown aside and we see it for what it is rather than for what we have bunglingly made it to be.



## ***Big Bertha Goes to the Mountain***

Big Bertha was once a proud Cadillac. Today she is what is left of one. Yet, upon occasion, she will run and carry on manfully, along lines meted out for her by her wise makers.

Passing Colonia Juarez we cut diagonally over a broad expanse of flat, rock strewn Llano to the Sierra foot-hills and there picked up the old railroad grade, now used as the sole line of ingress to or egress from the little *Colonia Garcia*, nestled snugly in a little open pocket in the mountains. These villagers have a sixty mile trek whenever the spirit moves them to make a trip to the nearest drug store, which obviously is not often.

The grade, for the most part blasted out of solid rock, was practically all that had been left of the lumber line, after the invading revolutionists had caused the general exodus of the whites from that section a score or so of years ago. Wide enough only for one way traffic, winding and swinging about in usual mountain-road fashion, it gradually made its laborious way upward. High along the mountain side, overhead, as we turned Big Bertha onto the grade, we could see our road winding in and out uncertainly, uninvitingly.

Slowly, for the most part in second gear, we wormed our way along. Once it was necessary to stop and lift bodily that we might pass, not only a Mexican's wagon from the road, but the Mexican himself, who stood, reins in hand, mutely eyeing us, protesting our uninvited invasion into his sphere of perpetual inaction. Thrice at least, as we rounded some sharp bend (or hugging the inner side of the narrow road looking down over the precipitous side along which we were crawling), June at the wheel would say, "*A Mexican with a wagon-load of lumber drove off here one day,*" or "*A truck went off right here last summer,*" etc.

To our unexpressed surprise, Big Bertha, though panting, kept on moving slowly, slowly toward the top. At least she kept on moving until she stopped there where the narrow way dropped off at the side of the road and lost itself away down below where the more hardy of the desert plants clung determinedly to their unusually lofty perches, blending desert and mountain growths like two colors from the artist's brush, softly washed together so that one could not say where one hue stopped and the other began.

As her progress had been efficient, though slow and laborious, so, with a like tending toward doing that which she was about in a business like manner, her subsequent stop was accomplished with a finality which left little to be asked for in the way of thoroughness. To no line of oral or physical importunity would she budge an inch.

What if the winds did howl around those barren crags? What if the cold of

early evening and then later night did sting where it struck? What if a blasted rock grade for a railroad be not softened with man's nocturnal repose in mind? What if a thousand other things which were not? There she sat, Big Bertha, and there she *stayed sat*. There also we stayed. How we lived for eighteen hours on our sky-hung rock-ledge, trying to warm the outer man with the little fire to which high wind and scarcity of fuel limited us, trying to warm the inner man with tin-warmed canned tomatoes and lump sugar (which served for food and drink alike), how we were eventually picked up and finally arrived at our destination, are stories apart, and would not add to this one, for with the sudden squatting of Big Bertha, right in the middle of nowhere, this story really ends.

That there are modern spiritual machines, as well as physical, simply increases our concern and that of the traveller as to their ability to carry one, in security, to the heights. Pedestrianism is much to be chosen to any means of transportation, less certain of arrival.

JmR

### ***The Other Fellow's Burden***

"I AM sorry that I forgot and I will try to be sufficiently sorry to rectify that tendency as I go along. I am always sorry for selfishness when I get to where I see the other fellow's burden.

"A while ago a coal-hauler guided his team of horses into the drive of a neighboring house. He did not drive very straight. As he stood upright his coat-tail stood out behind in the wind. Under his good stocky body were a pair of stout heavy legs in good stout shoes.

"It looked as though he might do a better job of driving than he was doing. I watched him drive up to the coal-house. From my study window I can see him throwing off the coal. There is something peculiar about the way he is doing it, Brother Ramsey. He has *NO HANDS*. They were lost in an accident. He thrusts one stump through the handle of the shovel and places the other stump under the handle, near the shovel, and shovels away and *NEVER COMPLAINS*. —I am sorry that I forgot."

So he writes, and with perfection, accords with my suggestion in the February issue of the *EXPOSITOR*. I said, "If there is a single cure for the ills, both spiritual and economic which threaten our moral and physical health today, the first ingredient in the potion, if in truth there must be more than one, must be forgetfulness of self. It may cost but it certainly cures. It is the *cure* we seek."

When the gales stiffen our coat-tails, good stout legs, supporting a stocky body may be seen, but even so there is something peculiar about the way we are doing our driving. Our driving is seen and appraised from many a study window. From that vantage point our driving doesn't appear any more straight to others than theirs does to us. The point is that all driving appears crooked to most people and their eyes do not always see the stumps with which we are faithfully striving.

"I am always sorry when I see the other fellow's burden," writes my friend.

Save yourself that sorrow. The other fellow always has a burden. Credit him with having a burden whether you can see it or not, just as you hope that others make allowance for your peculiar manner of driving, but keep on shovelling. The peace that passeth understanding lies in this direction. Keep on shovelling.

JmR



# Methods of Church Work

## THE WAY AHEAD

The following editorial by Dan Brummitt in the January 26, 1933, issue of the *North-Western Christian Advocate* should awaken the slumbering SPIRIT in any minister who is marking time until "things get better—"

### "A House Not Made With Hands"

In a day like this, the Roman Catholic Church can teach us Protestants something.

The air is full of confused cries. The denominations are bewildered about the current year's operations. Where shall we cut next? What new retrenchment can we make? What other agency can we drop? What institution discontinue? What workers release? What withdrawals decide upon?

But in all this clamor the voice of priest or pope or cardinal is not heard. One church, amid all the churches, is not arranging to move into smaller quarters, with a depleted personnel and a sharply contracted program.

Why? Is not the Roman Catholic Church as much a sufferer from hard times as the others?

It is; but that isn't the point. The church of Rome has had some previous acquaintance with hard times.

Most of her people are poor. She has known famine, as in Ireland ninety years ago, and wars without number. She has gone through too many depressions of scarcity to take too seriously this depression of abundance.

The point is here: the Roman Catholic Church takes for granted that when "this, too, shall end," the church will be still in being, still strong, still sure of its commission, still needed by the world.

The church is not consenting to its own belittlement. Its will to live was never more tenacious, never more intelligently exercised, than in the midst of these alarms.

We Protestants have something against the old church, and cannot make terms with her. But that need not prevent our learning from her how to behave in a storm.

Nay, more; we ourselves have a tradition that should serve us now.

In part it is our own. We are the spiritual descendants of Pilgrim and Huguenot, Moravian and Quaker, Hussite and Covenanter.

In part we share this heritage with the church of Rome. We are in the succession of the martyrs and missionaries, from Stephen to Father Damien.

They were our fathers and mothers in God who worshiped in the catacombs, fled to the deserts, or died in the arena.

Both Augustines, and Francis of Assisi belong to us, as do Raymond Lull and Francis Xavier and

the Bernards of Cluny and Clairvaux and Thomas à Kempis.

Is it seemly that the inheritances of these long ages should be forgotten when the tempest strikes? Do we blench from the helm when the wind blows highest?

Granted that we have not the money we had a few short years ago. Was it then, when we had it, so potent in producing the fruits of the Spirit that now they are not to be expected?

Our hymn books and our rituals are full of one sort of practical Christianity; but our present-day conferences and other business gatherings of the church are distracted by conflicting voices which sound as if a mass meeting of the Insull sufferers were in session.

"That's all right," says the hard-pressed official, "but this is something we are up against, and no preaching can change it."

Alas, yes; that's so. But why can't we see that we are up against something else, also; something less tangible but more real than our present distress?

If we have not followed cunningly devised fables, and are still sure of God and his Christ, of grace and mercy and peace through him, what of our obligation to pass this priceless heritage along, to the generations following? Are we not up against that?

If our government's existence were actually in peril, most of us would spring to its aid with the best we have. And we should put almost irresistible pressure on any who might hold back. We've done both of these things.

There is no such need, even now, in order to make sure the continuance of the church. But is there no need for a like spirit?

The church had been at work a millennium and a half before America was to Christians even a name. It has seen the rise and fall of many nations. Is there any great likelihood that one major economic disaster will wipe it out?

This is the time to do many unaccustomed things. And among them is this, that, whatever happens to economic or political systems we shall deliberately work for the continuance of the church of Jesus Christ.

Not that without our work it would disappear. It is of tougher fiber than that. But without our work and our devotion it will continue, perhaps crippled or hindered, and no thanks to us that it survives at all.

"For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise . . . from another place . . . And who knoweth whether thou art come to the Kingdom for such a time as this?"

**PAY IN KIND**

An A. P. story in the News Wednesday reported that the Oklahoma Baptist University at Shawnee, Okla., is accepting pigs, chickens, hay, corn, cows, wheat and farm implements in payment of tuition, has established a 40 acre farm to provide students with employment, and has arranged with a milling company to take wheat off the university's hands at a dime a bushel above market price.

**TO THOSE WHO "JUST TAKE"**

Frequently we have letters from ministers who say, "For the past 20 years I have read *THE EXPOSITOR* with great profit . . ." and in many instances they have methods and ideas at work in their congregations that would be of great value to other readers. Let's pass them on in return for what has been given to us!

Remember this little paragraph, and set your ideas to work.

You have an idea.

I have an idea.

We Swap!

Now you have two ideas,

And I have two ideas.

Both are richer.

What you gave you have.

What I got you did not lose.

Follow the plan.

Give and take,

Don't JUST TAKE!

**PAGEANTS AND PLAYS  
FOR LENT AND EASTER**

Children of the Way, an Easter Play, written by Marion Ryan, and published by The Abingdon Press, is designed for the Church, the Parish Hall, the Recreation Hall, or Out of Doors. No scenery nor special lighting is required. The price is 15 cents.

His Cross, a Religious Play in One Act, written by Ralph P. Claggett, and published by The Abingdon Press, price 25 cents. The time depicted in the play is The Day of the Crucifixion of Jesus of Nazareth. There are 7 characters.

Darkness—Dawn—Day, an Easter Service with Pageant, written by Pearle Lyerly, and published by the Board of Publications of the United Lutheran Church, price 8 cents, or 60 cents a dozen.

Acceptable dramas and pageants are available by writing to Hall-Mack Company, whose announcement you will find in this issue; Pageant Publishers, Los Angeles; Stockton Press, Baltimore; A. S. Barnes, New York; Meigs Publishing Company, Indianapolis.

**RELIGIOUS TITLES FOR  
CHURCH ORGAN MUSIC**

Ministers interested in churchly music as a means to worship are indebted to R. Deane Shure, Ghent M. E. Church, Norfolk, for carrying out the idea that religious titles applied to church organ compositions would aid the preacher in applying the Scriptural message to everyday moral and spiritual issues.

Mr. Shure has insisted that there is much good organ music written over titles which are wholly unsuited for the average church bulletin. His inability to find suitable titles in keeping with the program carried out in his church caused him to devote his efforts to music depicting Biblical scenes. He found that church organ music with Biblical titles could not alone carry forward the religious atmosphere, there was needed music of a churchly character as well, which explains Mr. Shure's composition as outlined in the February, 1933, issue of *The American Organist*, page 87.

"Through Palestine" depicts a four-day journey with the Master. "By the Sea of Galilee" pictures this mystic sea in one of its more quiet moments. "Mt. Hermon" depicts the Mount of Transfiguration through a haze. Read the article written by Edward C. Potter, and plan to enrich your special services. Observe the tribute to Dr. Forney Hutchinson, pastor of the church in which Mr. Shure carries on his work.

**MUSICAL AND SERMONIC  
INTERPRETATIONS OF  
MASTERPIECES OF ART**

"The Flight Into Egypt," Plockhorst; "Washington's Principles"; "A Bunch of Everlastings"; "Christ Walking on the Water," Plockhurst; "The Light of the World," Hunt; "The Descent from the Cross," Rubens, were used by the Rev. George Mahlon Miller, D. D., in the Ocean Ave. Congregational Church, Brooklyn, New York, in a series of Sunday Evening services.

Copies of the pictures were distributed to the congregation, and the Choir supplied appropriate numbers. Various church groups assisted the pastor in carrying out the special programs.

**AN "ARGUMENT SETTLER"**

Mr. D. B. Kingsley, 4024 South Harvard Avenue, Los Angeles, Calif., describes his "Argument Settler" which he says saves him many an hour of useless discussion. He saves copies of any good sized magazine, in which he pastes his clippings on subjects of interest to him and the local community. He may select one magazine for each topic so he can pass them around among those interested. Instead of putting his clippings into drawers or envelopes where they become lost or mutilated, he pastes them into the used magazines selected for the purpose, and when someone asks questions on a specific subject, or works up an argument, he presents them with his book of clippings giving authoritative statements and facts on the subject. Mr. Kingsley recommends it espe-



cially on current live subjects, such as Prohibition, Unemployment, Five-Day Week, Worker's Insurance, Foreign Debt Policies, etc.

### SEASON OF EVANGELISM

"Easter and Pentecost are great days in the Church," says Percy Atkins, Winfield, Kansas, in his pre-Easter bulletin. The following message may help you with your announcement:

"This is a great season in the church; a season of large attendance, a season of enriched worship, a season of happy fellowship, a season of soul winning.

"The springtime is seed time in the fields, but it is harvest time in the Kingdom. Every new blade of grass helps tell the story of the resurrection. All the voices of reviving life call us to the higher life. This is the season of the soul.

"We join with our churches everywhere in the pre-Easter emphasis on evangelism. We want all of the work and worship of the church to help to lead men and women, and boys and girls to Jesus Christ."

### SHARPEN YOUR WITS WITH "EXPOSITOR" FILES

By Roland J. Blue, Central City, Nebraska

If you would not yourself get shelved, make shelves for your EXPOSITORS. Instead of folding your hands, unfold the experiences of others. Never burn your EXPOSITORS but let them continually keep the pot of ideas boiling. In order not to grow dull, I continually sharpen my wits on my files. I never swallow these files but I go through them constantly. Rather than whistle for want of thought, I whistle for an index. That's where I get many a pointer. Over 120 issues of the EXPOSITOR are within my reach. That means that I can easily get in touch with the experiences of hundreds of ministers who have contributed to this magazine.

Last August I whistled for ten September issues when I was figuring how we could most impressively celebrate our 60th anniversary, dedicate a new pipeorgan, express our jubilation over a rededicated church, and consecrate ourselves to the big business of driving ahead. Somewhere within the last ten years contributors most certainly would have sent in some helpful suggestions. I was not disappointed. Taking my findings into a committee meeting and giving credit to whom credit was due, I received the warm thanks of exacting men and women who recognized immediately the values which I had laid hold of. I am a poor whistler but the EXPOSITOR is very sensitive to a preacher's needs.

Of course adaptation rather than adoption must control the use of ideas presented by others. Very slight, however, were the revisions needed in our case. On one issue alone we found a service of re-dedication and a service of dedication for a pipe-organ. The June issue of 1925 seems to have been specially prepared for me when I was serving a church a thousand miles away from here

with no thought of ever coming to this place or of ever needing that particular magazine. I am glad I saved it. I am going to get lots of use from other numbers which are reserved without any special reason being apparent right now.

We used a printed program which was incorporated in a four-page bulletin. The first page indicated the comprehensiveness of the morning's program and in addition, through the catalogue of pastors with their years of service chronologically indicated, suggested the 60-years of history. That page is presented here in condensed form.

### First Presbyterian Church, Central City, Nebraska 1872-1932

SIXTIETH ANNIVERSARY AND REDEDICATION  
DEDICATION OF PIPE ORGAN—SEPTEMBER 4, 1932

#### Ministers of the Church

George W. Newell.....	Aug., 1872, to Aug., 1878
Joseph Patterson.....	April, 1879, to Mch, 1881
Hector A. McLean.....	May, 1881, to May, 1883
John V. Griswold.....	Nov., 1883, to May, 1885
Henry C. Baskervill.....	April, 1886, to Sept., 1887
John H. Reynard.....	Mch., 1888, to May, 1889
John H. Shields*.....	July and August, 1891
John Gilmore.....	Dec., 1891, to April, 1894
Harry A. Carnahan.....	April, 1894, to Oct., 1905
Albert Judson.....	Oct., 1905 to Aug., 1906
Charles E. Bovard.....	Sept., 1907, to Mch., 1910
Charles G. Williams.....	June, 1910, to April, 1911
John P. Anderson.....	Oct., 1911, to Sept., 1915
Samuel Conybeare†.....	Sept., 1915, to Feb., 1917
Thomas F. B. Smith.....	Mch., 1917, to Jan., 1925
Phillip N. Shedd†.....	April, 1925, to Jan., 1929
Rolland J. Blue.....	Sept., 1929

\*Given call to pastorate but declined.

†Died while serving as pastor.

The service proper was presented on the remaining three pages of the bulletin. Everything was of my own planning except the two liturgical services which I but slightly altered. If imitation is the sincerest form of flattery, then Rev. J. Elmer Russell of Auburn, N. Y., and Mr. J. Emery Kelley, will be satisfied without being further reimbursed. The first named furnished the responsive readings for the "Re-dedication" part of the services and the latter is worthy of praise for the unique plan for the "Dedication" of the pipe organ.

Pastor and people read together a sentence expressive of one use to which the organ was set apart, and then the organist played one stanza of the hymn named using such stops as from time to time would reveal the possibilities of the instrument. After the single stanza had been concluded the choir would sing the particular "amen" written for that hymn. Other sentences followed. Other hymns inspired. No words are adequate to describe the impressiveness of this portion of our service. The men who originated this plan and then passed it on to others through the mediatorial work of the EXPOSITOR editors conferred a rich blessing upon our people in Central City.

Imagine the uplift that would come to a family grieving over the loss of one recently taken away when the organ would use all its powers to bring out the richness of "one sweetly solemn thought." What re-inforcement when the "Amen" followed! What preparation for these effects when pastor and people solemnly read:

"We dedicate this organ to the strengthening of our assurance of immortality, to the increasing of our confidence that death is only an open door to a better world, and to the deepening of our faith that for the Christian to be absent from the body is to be at home with the Lord."

Attention is called to the way in which three laymen participated in the brief service wherein the organ was formally presented to the church. The service as a whole lasted an hour and twenty minutes, with the sermon limited to twelve minutes. Some other time I want to tell you how I have sharpened my wits with EXPOSITOR files when other pressing needs were upon me.

### Program

Organ Prelude.....

Choral Sentence.....

....."The Lord Is In His Holy Temple"

Hymn No. 8....."Holy, Holy, Holy"

Invocation. Choral Response.

The Apostles' Creed: I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting. Amen.

Anthem—"Arise, Shine".....Scott

Responsive Reading No. 5

Announcements

Offertory Prayer and Offertory Music

Solo—"Open the Gates of the Temple".....

RE-DEDICATION OF THE CHURCH

*The congregation will please stand as the members participate in this dedication service*

Pastor—To the glory of God our Father, by whose favor we have built this house; to the honor of Jesus Christ our Lord and Saviour; to the praise of the Holy Spirit, source of light and life;

Congregation—We re-dedicate this house.

Pastor—For worship in prayer and song; for the ministry of the Word; for the celebration of the Holy Sacraments;

Congregation—We re-dedicate this house.

Pastor—For the comfort of those who mourn; for strength to those who are tempted; for help in all right living;

Congregation—We re-dedicate this house.

Pastor—For the unfolding, the enlightenment, and

the enrichment of the minds of childhood and youth;

Congregation—We re-dedicate this house.

Pastor—For the development of a growing appreciation of the sacredness of our bodies and their preservation in cleanliness, health and strength;

Congregation—We re-dedicate this house.

Pastor—For sheltering and directing the youth of our homes in purity and nobility of heart in all social contacts and activities;

Congregation—We re-dedicate this house.

Pastor—For the sanctification of the family; for the saving of human souls; for the imparting of hope and courage to all human hearts;

Congregation—We re-dedicate this house.

Pastor—For the fostering of true patriotism; for the awakening of conscience; for aggressiveness against all evils;

Congregation—We re-dedicate this house.

Pastor—For the publishing of the glad tidings of Jesus and His love and good will to all peoples of all lands and languages;

Congregation—We re-dedicate this house.

Pastor—For the reform of social wrongs till all human society is transformed into the kingdom of Heaven;

Congregation—We re-dedicate this house.

Pastor—In grateful remembrance of all who have loved and served this Church; with hearts tender for all who have fared forth from this earthly habitation;

Congregation—We re-dedicate this house.

Pastor and Congregation—We, the congregation and pastor, compassed about with a great cloud of witnesses, grateful for our heritage, remembering the sacrifices of those who have preceded us, confessing that apart from us their work cannot be made perfect, do re-dedicate ourselves anew to the worthy worship of God in this place and to the constant service of God in the Christian service to men, in the spirit of Jesus Christ our Lord. Amen.

The Doxology

DEDICATION OF THE PIPE ORGAN

Statement from the Organ Committee.

Presentation Speech in behalf of the Priscilla Society and the Social Circle.

Acceptance Speech, chairman of the Board of Trustees, representing the church membership.

Congregation—We dedicate this organ to the worship of God the Father Almighty, Jesus Christ our only Saviour and Lord, and the Holy Spirit our divine Guide.

Organ—"Holy, Holy, Holy, Lord God Almighty." Choral "Amen."

Congregation—We dedicate this organ to such a telling, through music, of the old, old story of redeeming love, that men and women, boys and girls, may be led to surrender their hearts and lives to Jesus Christ.

Organ—"I Love to Tell the Story." Choral "Amen."



Congregation—We dedicate this organ to the deepening of our sense of all that the Saviour has done for us, as we draw near to the Sacrament of the Lord's Supper, so that in penitence we may pledge ourselves to a new obedience.

Organ—"Rock of Ages, Cleft for Me." Choral "Amen."

Congregation—We dedicate this organ to the memory of apostles, saints and martyrs; to the recollection that we are spiritual heirs of all the ages and that with the noble dead we are one in the faith.

Organ—"Faith of Our Fathers, Living Still." Choral "Amen."

Congregation—We dedicate this organ to the quickening of our sense of human need and the deepening of our sympathies, so that we may more generously bear one another's burdens.

Organ—"Take My Life and Let It Be Consecrated." Choral "Amen."

Congregation—We dedicate this organ to the promotion of peace among the nations by the spread of Christian brotherhood throughout the world.

Organ—"Fling Out the Banner! Let It Float." Choral "Amen."

Congregation—We dedicate this organ to the strengthening of our assurance of immortality, to the increasing of our confidence that death is only an open door to a better world, and to the deepening of our faith that for the Christian to be absent from the body is to be at home with the Lord.

Organ—"One Sweetly Solemn Thought." Choral "Amen."

Congregation—We dedicate this organ to be a perpetual challenge to the church to go forward unitedly, steadily, persistently and mightily in the service of the crucified, risen and conquering Christ.

Organ—"Fight the Good Fight with All Thy Might." Choral "Amen."

Prayer of Dedication

Sermon.....Rev. Rolland J. Blue, Pastor  
Hymn No. 370. "I Love Thy Kingdom, Lord, the House of Thine Abode."

Benediction. Organ Postlude

## Church Building

### TOWER CHIMES INSTALLED IN PROMINENT METHODIST EPISCOPAL CHURCHES, NEWBURGH, NEW YORK, AND CORNING, NEW YORK

Rev. Howard Thompson, Pastor of Trinity M. E. Church, Newburgh, New York, received in behalf of the congregation a gift of a \$12,000.00 set of Tower Chimes. The Chimes are the memorial gift of Everett A. Garrison, long time resident of Newburgh, a historic Hudson River town about ten miles north of West Point.

The Deagan Carillon consists of twenty tubular tower bells, played from an electric keyboard located adjacent to the organ console, and tuned accurately to the exact pitch of the organ. The chimes are electrically operated, and equipped with Deagan patented dampers which eliminate "running together" of tones.

Rev. Guy M. Ovenshire of First Methodist Church, Corning, New York, writes: "Our Celesta-Vox Chimes have come up fully to our expectations. The tone is wonderfully clear and sweet; the volume about the same as that of regular Tower Chimes. People often speak of their value to the community. Many who are confined to their homes are especially enthusiastic in their praise of the Chimes."

The Celesta-Vox Carillon installed at Corning is the gift of Richard Howard Tucker in recognition of the blessings bestowed on him throughout a life of Christian Service. The Chimes, with their silently operating and damper-equipped electric action, are placed in a small soundproofed space anywhere within the church. Adjoining is a high power amplifier, an automatic player that operates on hand recorded, perforated paper rolls, phonograph

turntable that plays ten selections to one setting and renders available the entire treasury of disc recordings, and a most ingenious automatic program control. The key-manual for playing the Chimes, and an amplifier control, are placed at the organ console within easy reach of the organist. Thus the organist may play the Carillon before the services as a call to worship; he may blend the music of the Chimes into the organ concerts; or he may play them as a postlude to the services. Concerts may be played on the Celesta-Vox throughout the week, entirely automatically, by merely changing the player rolls from time to time. There is an automatic program device under clock control, and at the appointed time the device turns on the amplifier and sets in motion the automatic player. The amplifier is turned off automatically at the close of the concert, and is automatically set for the next concert.

The upper stage of the power amplifier makes a perfect public address amplifier system. Through the use of microphones, the voice of the speaker or singer may be carried to any portion of the auditorium, or to any additional room, and there amplified through the use of as many loud-speakers as are necessary. Such a Celesta-Vox Carillon is of continuous value to the church in the community.

### BUILDING AND EQUIPMENT

Rev. J. W. Doberstein, Philadelphia, reports plans are under way for building a church to accommodate about 250 members. He asks specifically about Lighting Fixtures, Church Organ, Art Glass Windows, Projection Equipment, Kitchen and Dining Room Equipment, Church Furniture.

Rev. A. M. Ivey, Trempealeau, Wisconsin, reports plans to purchase Choir Gowns, Hymn Books, and Choir Music for the Federated Methodist-Congregational Church.

Rev. M. T. Jensen, Eau Claire, Wisconsin, reports plans to install Projection and Film equipment.

Rev. P. A. Himrichs, Arlington, S. D., reports plans to remodel his church this summer and install new Flooring, new Lighting Fixtures, and new Art Glass Windows.

Rev. P. N. Boykin, Carthage, N. C., reports plans to install added equipment in his already completed building. He inquires about Furniture, Floor Covering, Furnace, Partitions, Choir Gowns, Hymn Books.

Rev. J. Willard Yoder, Seymour, Indiana, reports plans for reconstructing present Choir loft and Rostrum as soon as conditions change for the better. He asks for plans on reconstruction and Chancel Furniture on which to base a budget.

Rev. Edgar H. Winn, Dickinson, North Dakota, reports plans to construct a new brick Congregational Church to cost about \$60,000. He inquires about Flooring, Ventilating, Seating and Chancel Furniture, Art Glass for Windows, and an Organ.

Rev. C. E. Carrell, West Hazelton, Pa., inquires about Bells, Choir Gowns, Hymn Books, and Projection Equipment.

*The Expositor will forward to Manufacturers of Church Equipment upon whom you can rely any inquiry for building materials or equipment.*

## For the Bulletin Board

We live only in what we know.

Some minds accept ideas as the concrete road-bed accepts a seed.

Every individual needs the good which sharing brings.

The art of sacrificial living is learned at the fireside.

Each generation has its testing time.

Are you master or slave in relation to the circumstances facing you?

Evil habits can be overcome only by greater goodness.

A time of depression presents an opportunity for growth of moral fibre.

Perfect happiness is attainable only in God.

Men are cowardly only because of fear of defeat.

How many people do you know who do not dare to appear good?

Why do so many of us whine about the depression when we have not suffered?

Do not be ashamed to admit problems. You can plan your campaign only as you recognize your foes.

Back of our human littleness is the love of God.

The individual is as good or as bad as his environment will allow him to be.

Prayer is the highest activity of the soul.

How many of us understand the fundamental values of life?

Many of us think no farther ahead than the next Movie announcement.

Does the stream from your spiritual life irrigate any arid souls?

Some of us are developing patience in relation to hope.

Man's extremity is God's opportunity.

Truth is always consistent with itself.

Faith is no drag on material progress.

Faith that saves is faith that leads to obedience.

That which endures cannot be compared with that which is temporary.

Anger is something many seem to cultivate.

Thank God for well anchored folks.

The one certain thing about life here is that we must leave it.

Temperance is order and mastery over desires.

## Music for Choir and Organ—March

### Prelude

Tannhauser's Pilgrimage.....	Wagner
Contemplation .....	Saint-Saens
In a Monastery Garden.....	Kettelberg
Chanson .....	Candlyn
Ave Maria.....	Schubert
Spring Song.....	Mendelssohn
Meditation .....	Richardson
Devotion .....	Moter

### Anthem

Gentle, Holy Saviour.....	Gounod
Sun of My Soul.....	Turner
Come Unto Him.....	Johnston
Have Mercy Upon Us, Lord.....	Bach
I Heard The Voice of Jesus Say.....	Liszt-Schnecker
Savour, Again to Thy Dear Name.....	Chadwick

### Offertory

Jesus Is all the World to Me .....	
Adoration .....	Borowski
Consider and Hear Me .....	Wooler
Meditation .....	Lucas
There Is a Green Hill Far Away.....	Gounod
Lead Kindly Light.....	Dudley Buck

### Postlude

Gothique March.....	Foschini
Postlude in F.....	Field
Sortie .....	Matthews
Marche Solennelle.....	Lemaigre
Grand Choeur.....	Deshayes
Choral .....	Boellman
Sacred March.....	Mackin-Beyer
Festivity .....	Jenkins



# The Homiletic Year---March

By THE REV. CHARLES HADDON NABERS, D.D.

## The Hands of God

*Scripture: Romans 8th Chapter.*

*Text: Romans 8: 28.; And we know that all things work together for good to them that love God, to them that are called according to his purposes.*

Introduction: There are three main theories to define the place of God in the universe.

1. Atheism maintains that God is not.
2. Deism says that God made the world but He left it to run itself.
3. Theism gives a personal, supervising God who is always interested and always present. This is the picture of God presented in the Bible, and particularly portrayed in this marvelous chapter of Paul's letter to the Romans.

Because we know that all things do work together for good to them that love God, we can see the hands of a guiding God ever in the affairs of men.

### I. The Hands of God direct the Affairs of the Nations.

1. The world does not run by chance. Waves of prosperity and sloughs of depression are not beyond the calculations of an all wise and ever loving God.
2. History is proof of the presence of a Personal God.

### II. The Hands of a God are busy bringing Victory out of defeat in many an individual life.

1. Paul in prison writing to the church at Philippi: "I would have you know that the things which have happened unto me have fallen out for the furtherance of the Gospel." They always do, even though the man who wants to travel and preach is shut up in a cell where he can do neither.
2. Phillips Brooks, the golden voice in the ministry at Boston, would not have been in the ministry had he not failed in his chosen life work, that of teaching. God had another and bigger job for Brooks.
3. Samuel B. F. Morse, a successful painter, had to find the doors closed to advancement in art, before he turned his attention to that which was afterwards called the telegraph. When the first message went over the wires, "What hath God wrought," he knew that all things do work together for good to them that love God.
4. Francis E. Willard, greater pioneer against alcohol, did not choose that for her life work. She took it after she had failed as dean of Women in Northwestern University. God had a bigger job for Francis Willard.

5. Have you failed? Maybe your failure is a step upward for you in the plan of God.

### III. The Hands of God are evidenced in the marvelous manner in which He secures His workers.

1. He got Paul out of the Jewish Sanhedrin, the last place one would have discovered a leader for the new faith.
2. He took John B. Gough, temperance advocate, out of degradation.
3. He called George Williams, the founder of the Y. M. C. A., from a clerkship in a dry goods store.
4. And he gets men and women today, as He wants them, from all sorts of places, and He uses them for great tasks.

To all who are called the truth is glorious: "All things work together for good to them that love God." All things are not good—some are very bad. Some are indifferent. Only a small proportion are really good. But—the bad, the indifferent and the good work together for good to them that love God.

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## Heroes of the Heavenly Kingdom

*Scripture: Acts 15th Chapter.*

*Text: Acts 15:26; Men that have hazarded their lives for the name of our Lord Jesus.*

With some degree of truth it is said today that the heroic element is being left out of modern preaching, and the heroic element is being left out of modern Christian living. It ought not to be so!

In the first century the only men deemed worthy to take unto others the message of a Christian assembly were men who had hazarded their lives for the name of our Lord Jesus. When important work was to be done, these were the men selected for the task.

In the twentieth century we have tasks to be done for Christ that only such men can perform. It is the task of the church to raise a generation of believers who will be heroes in the heavenly kingdom.

In what realms should such heroism be manifested today?

1. In living the truth as it is in Jesus. We stand today in a generation when ideals are lowered, when practices of church folks are not such as to commend a virile religion to outsiders. The thing which made Christianity spread will commend it in these days—a finer and a more righteous living on the part of the disciples than other folks can know.

2. In boldly presenting the principles of Life unto others as Christ revealed them to the world. Christianity is not *a* religion; it is *the* religion.

Christ is not a god; Christ is *the* God. When we get back to a loving but firm intolerance of irreligion, of everything else save loyalty to the Master, we begin to be effective crusaders for the heavenly King.

3. In applying the eternal principles of the Christian faith to the social and economic life of today. Christianity is a personal faith—you have to live it before you can get others to feel its power. It is more. It is a faith which will change everything in our social, economic and government life that is not right. Too often the church has been too cowardly to apply the New Testament to social ills. If it takes courage to do so, then we must be courageous.

How are we to develop the courage which will make us willing to hazard our lives for the sake of our Lord Jesus?

1. By doing well every minor task which meets us in the ordinary affairs of life.

2. By dwelling in closer fellowship with Him.

3. By keeping ears and eyes open to the cries of the needy Christians can never be callous.

"Oh, make me great like some great tree

Root-grappled in the sod;

My strength in that humility

Which clasps the feet of God."

\* \* \*

### The Majesty of the Law

*Scripture: Romans 13th Chapter.*

*Text: Romans 13:1; The powers that be are ordained of God.*

There is a majesty in the law

1. Because of its age. It is not a mushroom that grew up last night, but is the product of struggle and achievement through centuries.

2. Because it is the organic embodiment of the mind, conscience and soul of human society. In it is man's sense of justice.

3. Because all its processes are directed to one end—to administer justice to each member of society without regard to rank, caste or race.

4. Because it is the foundation upon which the structure of civilization and society rests.

The Majesty of the Law in America is being steadily impaired.

1. By the growing use of the law-making power of state and national assemblies for trivial, local and special legislation. We are being governed by special blocs and our law makers are being intimidated by groups which camp around our capitals.

2. By the slowness and uncertainties of its processes. Criminal statistics in America are a disgrace to civilized humanity. For many years there has been more than one murder for every day in the year. A speaker before the American Bar Association a few years ago said that the delay and uncertainty of punishment made us the laughing stock of all other nations. He said: "If you kill a person in America the chances are better than three to one that you won't ever be brought to trial, better than ten to one that you will never be sentenced to imprisonment, and better than forty to one that you will not be executed."

3. By the growing doubt of its impartiality. If influence of any kind can buy special favor in our courts, if abundance of money can purchase resources of the law which are denied to poverty, then the majesty of the law is a travesty.

4. By the failure of its executive officers from the lowest to the highest to enforce its mandates.

How Can We Maintain the Majesty of the Law?

1. Begin when folks are young. It is not a task to be accomplished in a day. The schools must be training camps for enlightened obedience. Back of the schools stand the church. Back of the churches stand Christian homes. To each of these fundamental institutions is given a part of the task.

2. We need turn to the great profession of the law itself and ask for help. Legal processes must be simplified, technicalities cut away, and worn out traditions discarded.

3. We need more care in the choosing of the men who will make and enforce the laws of our nation.

## The Church Year—March

By THE REV. GERHARD E. LENSKE, D.D.

WEDNESDAY, March 1, (Ash-Wednesday)

THEME: THE CALL OF LENT

*Text: Matthew 6:16. "Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast."*

The keeping of Lent may be called a "moreover" service. It is a voluntary, not an enforced service. It is a service which faithful Christians are pleased to render out of the overflow of their love for Him. Into hurried, worried lives Lent comes with

a deeper meaning this year than ever. Now that the call is sounding let us pause by the wayside to ponder what its meaning is.

(1) It is Christ's own call. The story of the cross which it tells is the story of His love for a world gone astray. One purpose lies behind His call—He desires to lead men to the God whom they have forgotten and to save their souls eternally.

(2) It is a call to cast out hypocrisy, pretense, self-righteousness, make-belief. Only on a foundation of utter honesty can the house of Christian



faith and character be built. Men need to inspect the materials with which they build their houses. Far more than that, they need to inspect the motives that guide and control their lives. Lent is inspection time.

(3) It is the call to self-discipline. Bodily fasting is good. The soul also must keep its fast if it is to maintain a living, growing faith and to increase in holiness that is pleasing to God.

(4) It is the call to men to consider what God has done for them as well as what they now ought to do for God. One thing will make the impulse to lead the Christian strong within the heart. That is the sight of the cross on which the Prince of Glory died.

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### SUNDAY, March 5, (Invocavit)

#### THEME: HIS VICTORY OVER TEMPTATION

*Text: Matthew 4: 1. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."*

The victory which Jesus, our Lord, was able to win over temptation needs to be studied reverently and carefully by all able to do so. Temptation is a mystery and no man can explain how the Evil One ever should have gotten the power he now possesses. At the same time, that power is real. In a thousand ways it reaches out to ensnare the souls of men. None is immune from its danger. In the realm of temptation Christ is our Savior indeed. His victory is our victory. Not only does He show us what we must do to resist but His grace, put into our weak lives, will make us strong and what we leave unaccomplished that we will find He has done for us.

(1) His victory involved a clear understanding of the nature of evil. He saw how doubt in the goodness of God leads ultimately to a rejection of God, how tempting God may lead to a rashness and recklessness that is altogether destructive, how love of worldly pomp and glory may destroy the love of things spiritual and heavenly. He saw clearly—He was keen to see—and therein lay the secret of His victory.

(2) His victory involved a reliance, not so much on the strength which flesh and blood afford, as upon the strength which comes from above. The thought of God is continually in the mind of Jesus. The words of God are continually on His lips.

(3) His victory involved a consecration on His part to the great work His Father had sent Him into the world to do, namely, to redeem mankind. He filled His heart with good, with love for fallen men, with the desire to uplift and serve and there was no place within left where evil might lodge and take hold.

(4) His victory in each succeeding phase of the struggle made Him stronger and the more able to conquer in the next phase. He told no first lie and so there was no need ever to tell seven

more to cover the first. Holiness became His daily habit. Each victory made it stronger.

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### SUNDAY EVENING, March 5, or Mid-Week Lenten Service

#### THEME: WHAT JESUS DID FOR PETER

*Text: 1 Corinthians 10: 12. "Wherefore let him that thinketh he standeth take heed lest he fall."*

Against the dark background of human frailty and faithlessness the glory and goodness of Jesus stand out in unfading splendor. Men were so cruel and unkind toward Him, but He was ever so kind and forgiving toward them. How did He manage to do what he did? His heart must have been full of love and His purpose must have been one—to save. Whatever we may say about the disciple Peter, this much is true—we would never have heard of him had it not been for Jesus. Peter's part was so pitifully small and Jesus' part was so overwhelmingly great.

(1) Jesus saw possibilities in Peter on early occasions when men would have called Peter nothing but a blundering fool.

(2) Jesus called Peter into the school of the disciples when others might easily and eagerly have claimed this honor.

(3) Jesus was not afraid to rebuke Peter.

(4) Jesus warned Peter.

(5) Jesus forgave Peter and reinstated him in service.

What men do for Jesus and for God is often praiseworthy and good, but such service pales into insignificance when compared with what Jesus does for men. The love that lifted the soul of Peter out of the dust of earth is still reaching out. Men are saved, not by their own attainments, but by His grace and by His self-sacrifice.

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### SUNDAY, March 12, (Reminiscere)

#### THEME: FAITH IS VICTORY

*Text: Matthew 15:28. "O woman, great is thy faith: be it unto thee even as thou wilt."*

Faith is one of the key-words to unlock the doors of the treasure-house called Christianity. Without faith man is nothing. With faith only God can limit the things a man can do. The most far-reaching accomplishments can be wrought—if faith be there. Heaven can be brought to earth and the miracles that Jesus wrought two thousand years ago can be repeated in our day and even enlarged and extended. Jesus Himself declared all this. Shall not His promises arouse our interest in this matter? Shall they not cause us to approach with a more than casual interest this story of faith victorious which today's text presents?

(1) A poor, heathen woman worships Christ and seeks healing for her daughter. Faith is here revealed in a strong and beautiful manner. The fact that such a woman should possess it reveals

the further fact that it is a Divine gift freely available for those in need.

(2) This woman, in her effort to gain the healing of her daughter, is not to be turned aside. Faith in the heart makes for strength of purpose and for determination amid difficulties. Even in the most practical affairs of life faith justifies itself and proves itself brave, patient and powerful.

(3) This woman, by her faith, brings to pass the healing of her daughter whom the physicians could not help. We must not misunderstand this portion of the story. Faith is not so much man doing something for God as it is a case of God being permitted to do something for man.

(4) The gift of physical healing is good. Faith here receives this gift, not because physical healing is the end which concerns God first and most of all, but because, by the gift of such healing, He would convince us of His willingness and readiness to give us all things, even eternal life. A living faith in a living God—this is the victory that overcomes all things, sorrow, sickness and death itself. For times like these there is no more needful admonition than this one which says: "Have faith in Christ!"

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#### SUNDAY EVENING, March 12, or Mid-Week Lenten Service

THEME: WHAT JESUS DID FOR JUDAS  
Text: Matthew 26:50. "Friend, wherefore art thou come?"

The power of evil in this world is great, yet the pathway to perdition is not easy. Through many means God seeks to check and restrain those who are inclined to walk thereon. What Jesus once did for Judas reveals in a clear strong way how the love of God is continually seeking to frustrate evil and to lift wayward souls out of sin into the repentance which alone can save. What did Jesus do for Judas?

(1) In the early days He looked on Judas with the tender interest and concern that makes friendship the blessed thing that it is. He chose Judas as one of His friends and made him a disciple. He saw possibilities in Judas and He sought to develop them.

(2) He earnestly warned Judas against a sin that was threatening—the sin of greed and covetousness. Judas was regarded as a friend, but Jesus did not on that account fail to speak plainly.

(3) In the garden, when Judas' act of treachery was fully revealed, even then, so late, Jesus held open the door of repentance. "Friend, wherefore art thou come?" To the very end Jesus insists on friendship and on kindness. Had Judas been pleased to repent Jesus would have received him with open arms.

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#### SUNDAY, March 19, (Oculi)

THEME: CHRIST OVERTHROWS  
SATAN'S KINGDOM

Text: Luke 11:14. "And He was casting out a devil, and it was dumb."

A man is known both by his friends and by his foes. To have certain individuals as our foes may be a compliment of the purest kind. There is no more convincing testimony to tell us that Jesus was holy and Divine than that we should be told again and again how evil so continually lifted itself against Him and sought to destroy Him. The further fact that Jesus was so ready to attack evil and that He so often undid the work that Satan had done reveals even more convincingly the spirit of our Lord. He came to destroy the works of darkness and to lead Satan captive. He came to be the Saviour and to deliver those whom evil has placed in bondage.

(1) His readiness to deliver such persons is seen here in the healing He brings to a certain man afflicted by an evil spirit and made dumb. Jesus looks upon this afflicted man with compassion and does for him what others cannot do. The world is still full of unfortunates whom sin has cast down. To go to these persons with the Gospel and with medical care given in Christ's name is a needful service for which the world waits.

(2) Christ refuses to be intimidated by those who criticize and dislike Him. In the face of their opposition He goes forward to complete the task in hand. He does not wait for the world's praise before He acts. His goodness is helpful, positive, constructive, unafraid.

(3) In argument He makes plain the meanness of His critics as well as the purity and sincerity of His own motive. The fact that Christianity often finds itself set in flat opposition to Satan and his interests allows only one conclusion to be drawn, that Christianity is bent on the overthrow of Satan. If that be true, and facts prove that it is, then what of the man who refuses to ally himself with Christ? Is not such a refusal a kind of self-condemnation?

(4) Christ overthrows Satan's kingdom by revealing to men the real nature of sin and evil. "The last state of that man shall be worse than the first." With the aid of a simple parable Christ gives forth a truth which is bound to help all those who have a battle against Satan to fight. We must overcome evil not just by sheer will power but by filling our lives with so much good that evil can find no lodgment in our souls. It may help a child to say: "Don't do this and that," but a better way is to give the child so many good things with which to occupy himself that he has no time or inclination for bad things.

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#### SUNDAY EVENING, March 19, or Mid-Week Lenten Service

THEME: WHAT JESUS DID FOR PILATE

Text: Matthew 27:2. "And they delivered Him to Pontius Pilate, the governor."

This jaded and tired generation of ours, so often feeding itself on excitement and finding the dregs of the cup so bitter, must not be allowed to forget



what Jesus was once pleased to do for Pontius Pilate. Men, despoiled by sin, grow weary of life and become cold, cynical and bitter. Witness Pilate as a conspicuous example. Such men are hard to convert, hard to save. Yet the Son of God, sent into this world to seek that which was lost, does not shun the effort. In order to reclaim such a soul—in an eager, earnest effort—He goes down to the gates of death itself!

(1) He furnishes Pilate with a glorious example of patience, courage and self-control. He proves, by His own conduct on this desperate occasion, how much better his spirit is than any that Pilate knows.

(2) He challenges the soul of Pilate with a clear statement of His God-given mission in this world. His interest is truth, God, eternity while Pilate's is only in the things that perish.

(3) He gives Pilate ample opportunity to make the decision which shall draw Pilate's soul God-ward and heaven-ward.

What Jesus did for Pilate did not avail to reclaim this sinful man from the evil that was upon him. At the same time, Jesus' effort was not in vain. Unnumbered souls there are that have been reclaimed by the memory of what Jesus, standing alone in Pilate's hall, once was pleased to do. The memory of that effort is effective still and will be so long as the world stands.

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**SUNDAY, March 28, (Laetare)**

**THEME: MEETING THE NEEDS OF THE MULTITUDE**

*Text: John 6:6. "He Himself knew what He would do."*

Each man of us, in one sense and perhaps more, is two men. We are one sort of person when we stand alone as individuals. We are another sort of person when we are joined together and when we become a multitude. Our university professors are right when they assert that there is one kind of psychology that applies to us as individuals and another kind that comes into play when we become members of the "mob." Dealing with the multitude is not easy. Often the fact that men are banded together by certain ties such as those of race, religion or tradition serves to make the problem of their enlightenment and uplift all the more difficult. Yet there is One who understands the multitude, its problems, its waywardness, its

need. That One—you know His name. It is Jesus. Today we have the privilege of watching Him engaged in such service.

(1) Jesus' attitude toward the multitude was invariably one of deep solicitude and tender concern. Jesus did not speak of men as "dogs" or "barbarians." He did not have the wholesale criticisms to hurl at mankind. He did not say, as Carlyle once did, that most men are fools. Jesus did not despair of the multitude. He joined Himself with men and made their lot His own.

(2) Jesus dealt with men in a sure, bold manner. "He Himself knew what He would do." The crowd did not sweep Him off His feet or cause His courage to ooze away. He was always master of the situation. There was a certainty about His manner, a ring in His voice, that inspired confidence.

(3) He correctly appraised the physical needs of men and He made haste to serve them. He saw that men had to have food and He provided that food.

(4) He correctly appraised the spiritual needs of men and He provided the Gospel with which to meet that need. \* \* \*

**SUNDAY EVENING, March 26,  
or Mid-Week Lenten Service**

**THEME: WHAT JESUS DID FOR THE DYING THIEF**

*Text: Luke 23:43. "Today shalt thou be with Me in paradise."*

Even on the cross the thought of Jesus is for others and His tender heart overflows with love. His hands are nailed fast, but even so, He finds a way to bring the Gospel of forgiveness and salvation to one sorely needing it, the dying thief.

(1) Jesus, by His patience under trial and by His prayer for His crucifiers, brings this thief a knowledge of the faith in God which can sustain under all conditions.

(2) Jesus, by noting the thief's regret, is able to listen sympathetically to his prayer and to assure him of a place in paradise.

(3) Jesus, in these fleeting moments of His own waning strength, is able to give this man enough of grace and Christian feeling that this man rebukes his fellow-thief.

How great is the saving power of this Jesus! How it reaches out to save those whom the world could not save! How sorely needed in such a world as this is this same saving power!

**Illustrations**

By THE REV. WILLIAM J. HART, D.D.

**Seeing Beauty**

*Ezek. 1:1. "And I saw visions of God."*  
I have been told that Mr. Chase, the great American artist, was in the habit of carrying small objects about in his pocket which he en-

joyed looking at—an exquisite ring or some rarely attractive curiosity. He had his long seasons of studious contemplation of the loveliness that he yearned to capture in line and color. But he had also moments of gazing when he turned his eyes

on some beautiful thing. We may follow his plan in the deepest things of the spirit. We can carry a divine signet ring about with us. We can carry with us through the day some great word of glorious revelation, and at odd moments we can bring it out and look into the depths of its eternal beauty.—*Dr. J. H. Jowett.*

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### Life Means Christ

*Phil. 1:21. "Life means Christ to me" (Moffatt).*

We must set Christ at the very center of human life. . . . The world needs this master-passion; it is our deepest need. An age can often be summed up in a word or a phrase. Paul has given us one for every age. Let us write it over our own day and generation: "*Life means CHRIST to me.*"—*Dr. John Short in The British Weekly.*

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### Sermons in Nature

*Matt. 6:26. "Behold the fowls of the air."*

*Matt. 6:28. "Consider the lilies of the field."*

There are sermons in all the beauties and wonders of the natural world around us. There is a mighty sermon in the thunderstorm, but one as mighty in the wild flower. The Book of Nature never lies; and in it may be found lessons concerning almost every fact of life, death, and, perhaps, immortality.—*Thomas A. Edison on "Has Man an Immortal Soul?" in "They Believe."*

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### Meditating on the Meaning of Friendship

*Prov. 18:24. "A man that hath friends must show himself friendly."*

A courageous little woman past seventy was trudging in great haste along a Connecticut road. A Standard Oil man overtook her and invited her to ride. Well out of breath, she gladly accepted. It developed that both had the same destination, the funeral services of the late E. T. Bedford. He was one of the pioneers of the petroleum industry, an associate of John D. Rockefeller and for many years a director of Standard Oil Company (N. J.).

"Mr. Bedford never knew my name, but I knew him well," said the old lady. "I work a small place five miles from Greens Farms. Mr. and Mrs. Bedford always stopped at my gate when they drove that way, just to see how I was getting along, or to call out a cheery greeting. I think he was the finest gentleman I ever knew. When I heard he had died I started to walk over, but I did not get along as fast as I expected. I would be too late but for this ride."

After the services the man hunted up his passenger and offered to drive her back home. She was appreciative, but refused. She said she would walk the five miles.

"I just want to sit here for a little while in his home," she explained. "I like to think over what his friendship meant to me."—*The Lamp, June, 1931.*

### Hard Work Did the Rest

*Rom. 12:11. "Never let your zeal flag" (Moffatt).*

The initiative and determination which characterized the early life of Archibald F. C. Fiske, who when he died was second vice president of the Metropolitan Life Insurance Company, was retold when the end came unexpectedly, late in 1931. Graduating from Harvard University, he conformed to the wishes of his father, Haley Fiske, who was president of the Metropolitan Life, and entered the Law School of Columbia University. After a year he left the study of law, went to Lynn, Mass., and sought a position with the Metropolitan Life from one of the managers of the company, to whom he was unknown. His father at that time was one of the vice presidents of the company; and the official, who employed the young man, commented on the similarity of the name of the latter to that of Haley Fiske. But the young man simply replied:

"Yes, I thought the name might bring me a little good luck—hard work will do the rest."

Obtaining a position, his selling record soon became remarkable. An official quickly reported this to the young man's father in New York. On learning of the change of work and the youth's success, the father consented to have him keep the place. Continuing to work hard, the young man was successively promoted to traveling assistant manager, manager, superintendent, superintendent of agencies. Later he became third vice-president, in charge of the Canadian head office in Ottawa; and in 1928 became second vice-president in New York. This position he held when, at the age of forty-three, he died while traveling in Paris.

He spoke wisely when he said, "Hard work will do the rest." His achievements and recognition came through continued hard work.

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### Learned a Verse a Day

*Matt. 7:24. "These sayings of mine."*

Though lacking education, yet a man set his mind on learning a verse of the Bible each day. Mr. James H. McConkey met him at a Bible conference, and was greatly impressed by the amount of Scripture which this man could quote. Said Mr. McConkey: "When I first met him he had been working on it for eight years; and he had committed over two thousand verses of Scripture to memory. His prayer was a marvel. It was like a brocade of silver and gold of the Word of God, interwoven with praise, testimony, and petition. It was a marvelous thing to hear that man, a workman in a steel mill, give his testimony for God; and yet it all came from committing a single verse of Scripture a day."

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### When Jesus Re-touched the Picture

*Luke 2:10. "Behold I bring you good tidings of great joy, which shall be to all people."*

Having finished his painting, an artist rested and fell asleep. While sleeping, according to the



story, he saw a man cross the room, take a brush, and touch the picture in places. "Stop!" cried the artist in alarm. "You are spoiling my work."

But it was Jesus himself; and he was making more beautiful the various faces. Then the artist awoke, and realized that he had painted all his faces white. But he recalled that Jesus had given them different colors—some yellow, some brown, some black, some red. God is no respecter of persons; but people of every nation who work righteousness are acceptable to him.

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### Bluebells Drive Away the Blues

*Phil. 4:8. "Think on these things."*

An American girl went to England in bluebell time. She was taken to an open space in some woods, where the ground was as blue with the gay blossoms as if the sky had fallen. She gazed for a time, and then drew in a long breath. "If I ever have the blues, I shall think of these bluebells, and that will cure me," she exclaimed. "I shall have one perfect bit of joy to remember."

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### How the Bee Gathers Its Honey

*Rev. 3:10. "Patient endurance" (Moffatt).*

A honey-making bee, with its travels checked by the United States Department of Agriculture, will ordinarily travel some 300,000 miles to collect one pound of honey.—*The Christian Herald.*

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### Which Route of the Three?

*Joshua 24:15. "Choose ye this day whom ye will serve."*

"Where are we, Captain?" asked a passenger on an Australian steamer several days out from the California coast. "Come with me to the chart and I will show you," came the courteous reply. "You see," said the captain as the two bent over a well-worn map, "there are three routes to Australia from the port we just left. That one there is the one usually taken; there, designated as Number 2, is the route I preferred to take; and this one here, Number 3, is the one the company ordered me to take, and that is the one we have taken. We are right here just now." The world's way, my way, and Christ's way. Which way am I sailing?—*T. D. Gehret.*

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### Life's Joy Lies in Adventure

*Josh. 1:8. "Then thou shalt make thy way prosperous."*

"I once lived in a dark, soundless, hopeless world. No one, not even my mother, could communicate with me, and I could not speak one word." So wrote Helen Keller, who in early childhood was deaf, dumb and blind. But a great teacher came into her life, and helped her to overcome her limitations. Hence Miss Keller, while not advocating a passive resignation to things as they are, suggests a cheerful resolve to make the best of them. In brave words, worth considering by all of us, she says:

"To imagine a world with no hardships to encounter, no dangers to meet, no obstacles to overcome, is to picture a society wearisome and deady monotonous. The joy of living is in venturing, in doing, in dreaming. There is in each one of us the urge to test our powers against adverse circumstances. The vital thing is not that we have many talents, but it is the practical use we make of the talent we have. But we seldom sit down and get acquainted with our true selves. More's the pity!"

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### Keep Away from It

*Rom. 12:9. "Abhor that which is evil; cleave to that which is good."*

An article in a newspaper advises people to beware of the poison ivy, and indicates how it may be recognized. It also says that "there are a variety of remedies of varying effectiveness for poison ivy." Then it suggests that "the sensible procedure is to learn to recognize the plant, and then to keep away from it."

What a changed world this would be if people recognized sin, and then were wise enough to keep away from it. Too often, unhappily, even when they are aware of sin and the folly of committing it, they do not keep away from it. Hence they suffer the bitter consequences, and realize that the way of the transgressor is hard.

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### Birds Return to the Old Homestead

*Psa. 104:17. "Where the birds make their nests."*

Crossing our wooded hill pasture, I saw a pair of scarlet tanagers and mused regretfully on the fact that they would not—could not—remain to set up housekeeping in our woodland, although it is ideally adapted to make a summer home for them.

The explanation is simple. We knew the birds were not born there, because we had found no tanager's nest there last autumn. A bird never sets up housekeeping in a locality other than the region where it was born. The primal law of bird economy is that every migrant must return to the old homestead to spend the breeding season. It is a practical law. If birds in general did not follow it, there would be such chaos in the bird world as would obtain in a city whose inhabitants should decide to pay no heed to their legal dwellings, but to seek shelter and food in whatever house was nearest or seemed most inviting.—*From "Home Again" in Good Housekeeping, by Henry Smith Williams.*

\* \* \*

### Test Jobs

*Dan. 1:12. "Prove thy servants."*

Did you ever read the "Pansy" books? Then, perhaps you will remember the story of the boy who hired out to a man who kept a large hardware store. After a short time he was sent up into an attic where there was a great box full of nails and screws of all sizes, hinges, old tools, and bits of iron. He was told to put the box in

order. The attic was gloomy and dusty, and the work seemed useless and tiresome. Nobody was watching him, and he was tempted to take a nap. But instead he set about his task with a determination to do it well. He made compartments in the box and sorted out the articles carefully. He worked at it three days until it was done. Then he reported to the head clerk, who inspected his work.

"All right," he said. "You will be given a place at my counter. That box is a test job we give to see whether or not a boy will be worthy of a better place."—*The Sunday School Times*.

\* \* \*

### Took "Gooda Care" of the Plant

*Eph. 4:32. "And be ye kind one to another, tender-hearted."*

A pathetic little story which shows how hearts are touched by kindness is told by Jessie Eleanor Moore in "The Cradle Roll Manuel":

"One day a minister's wife climbed upstairs to the top floor of a tenement to call on an Italian mother whose baby had just gone to the heavenly home. She found her watering a tiny plant in the window sill, the only bit of beauty to be seen in the room. 'I take gooda care,' she said brokenly, 'It was hers—from the church.'"

The Italian mother, in the far-away land from her early home, appreciated beyond the power of words to express the kindness which an American church had shown to her little girl.

\* \* \*

### Had Happy Memories of the Minister

*I Tim. 6:12. "You voiced the good confession in the presence of many witnesses" (Moffatt).*

A minister received a long letter, a complete surprise, from a person at a church which he had served long before. Said the writer, in part: "So many people have happy memories of you. One day there was a man working in my shop. He worked so peacefully and so happily that I watched him. I said to myself, I think he's a Christian. Somehow we got talking church, and I can't remember just how he said, 'You know I was pretty wild; none could do anything with me, or talk to me. But Mr.——— changed me. I'll never forget him. . . . I never understood what Christ meant, but he showed me. I'm so happy now in everything.' His eyes just shone when I told him I felt the same way. . . . When I was weak, a few remembered words kept me praying." The letter continued to speak of souls that had been saved as a result of the minister's service. Said the minister: "Such testimony is great compensation, for souls are of infinite value as compared with which great salaries are as nothing."

\* \* \*

### Scotch Girl, a Violin Expert in New York

*Heb. 8:11. "It is my heart's desire that each of you would prove equally keen upon realizing your full hope to the very end" (Moffatt).*

"By placing my hands on a fiddle I can recognize the maker," said Marguerite Howden, "because

I have learned about violins just as we learn about anything—by working with them day after day."

In 1912 the tall Scotch girl of eighteen, then a governess in a wealthy Russian family, attended a concert in what was at that time St. Petersburg. Knowing nothing of violins, and little of music, she was nevertheless thrilled when the great Kubelik placed his famous "Emperor" Stradivarius violin under his chin and began to play. Though a governess, far from home, she was inspired with an ambition to learn more of the secret of the glorious tone of the *Strad*.

When Rosa Strider Reilly told the story in 1931, Miss Howden had experienced eighteen years of wanderings which eventually brought her to the United States. Meantime she had become a recognized authority on violins, and was declared to be "the only woman violin expert in America, and perhaps the world." For nine years she has been employed in New York by one of the largest musical instrument companies "to tell violin owners the facts they want to know about instruments, such as their age, make, and value." Rare violins, valued at almost two million dollars, surround her in the office where she works.

The achievement in passing from a governess to a violin expert is remarkable. Yet this young woman never had any musical training, and cannot play any musical instrument. But she loves music tremendously, we are told. Faithful work in a chosen, and unusual vocation, brought its own reward of success.—*The American Magazine*, January, 1931.

\* \* \*

### Life Changed by Attending a Bible Class

*Isa. 55:7. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return . . . to our God, for he will abundantly pardon."*

While filling an engagement in the Brick Presbyterian Church, New York City, during the summer of 1931, the Rev. Harold T. Donaldson, minister of Clarendon Park Congregational Church, Leicester, England, related this incident in his sermon:

"In the city of Leicester, where I live, and which for many years Mr. Ramsay MacDonald represented in Parliament, there lives a man who was a 'rotter,' a drunkard, a human derelict. After many years of a wasted life this man suddenly reformed, and I asked him what was the cause of his change.

" 'Well,' he said, 'one day I attended a Bible class at which the man who is now Prime Minister of England spoke. He talked about ideals and declared that a man must be willing to be crucified for the truth as he sees it, and that if everyone did this, in the end better people would make a better world. His talk changed my whole life. He kindled the flame and I have been living by it ever since.' "

Thus a single hour in the Sunday school led a man from the wicked paths of a life of dissipation to the course of a life of honorable manhood.

# The Easter Message

By THE REV. J. J. PHELAN

*Luke 24:25. "O fools and slow of heart to believe all that the prophets have spoken."*

The forty-day period before Easter was completely ignored by both Simon and Cleopas. They assumed that because they were "friends" of Jesus—they needed not to engage in self-examination and in spiritualizing His person and work. When His death occurred, they were in no state to interpret it and nearly lost their Lord! Materialistic conceptions, cynical criticisms and blasting doubts concerning *spiritual verities* will do just that. Therefore, ask *yourself* a few questions and begin NOW.

\* \* \*

*Malachi 3:8. "Will a man rob God? Yet ye have robbed me."*

One reason why *two-thirds* of the churches are not more successful this Easter is because *two-thirds* of the members are trying to beat their way. The "depression" has afforded many a convenient alibi to "rob God" and to enable the movie magnate to continue his business with God's money. Ask the Welfare Worker or Church Treasurer!

\* \* \*

*Luke 24:6. "He is not here, but is risen; remember—"*

To hear some zealots, however, one is led to believe that they are not happy unless they can place the body back into a tomb of "*dogmatic slumber*." But because the grave is *empty* is no justification for an *empty mind*. A new idea in an empty mind must have a glorious time. For one thing, it has no competition, and see, what great space it has to expand! But life cannot be lived in a vacuum *alone*—it must have other minds to work with. You can't dodge, if you would, the *socializing process of all life*. You can't keep Jesus (the Author of all Life) in the tomb of Individualism—He has to get out and mix with His fellow-seekers for truth and light.

\* \* \*

*Luke 24:16-17. "It behooved Christ to suffer, and to rise . . . and that repentance and remission of sins should be preached in His name . . ."*

Our Easter must have a large place for REPENTANCE—it is His plan. Bernard Shaw may not be an authority on Church Polity, but he said something the other day: "Why close the Stock Exchange in War and not the Church? The pagans are more logical, they closed the Temple of Peace when they drew the sword. We turn our Temples of Peace into Temples of War . . ." In modern warfare, there are no victors. Is not this another way of saying as Jesus did: "all they that take the sword shall *perish* by the sword?"

Upon this Easter day, is the world still unrepentant for popularizing such methods of extinction and suffering? What of the innocent?

\* \* \*

*Mark 16:20. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."*

Which means that they were not called to be Prophets of Doom, neither Heralds of Apocalyptic Rapture, nor Ambassadors of Modern Utopias, whether called "Technocrats" or by any other name. These early evangels for God knew nothing and cared nothing for back-slapping, wise-cracking, fervent hand-shaking and clever sales-talk. These all might go well in business and at luncheon clubs, but to them, religion was not a saleable commodity like autos and chewing-gum. Ministers who talk of "selling" religion soon *sell-out*. The voice of the counting-room, ticker and briefcase is not the VOICE OF GOD.

\* \* \*

*Matt. 28:20. "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always . . ."*

All accredited religions have but *three* great ideas or concepts: the concepts of God, Salvation and Immortality. A changing age will naturally have its changing emphases, but the great underlying facts themselves will never change. Heraclitus (500 B. C.) was the first to teach about a "fluidic" rather than a "static" world. Jesus told us *where* and *how* to secure the principle of adaptation and adjustment.

\* \* \*

*Matt. 28:18. "All power is given unto me in heaven and in earth."*

Jesus is not only a *power* in religion which goes by His name, but He is also a power over all other religions, whether in His name or not. This is well, for a religion a day is well on its way. At present, there are 217 Varieties, and, with but 148 to hear from—to make it the "end of a perfect day" (or one religion for each day of the year) who doubts that we shall not be "religious-minded?" It is true tho' that he who knows but one religion really knows *none*.

There are but *three* great forms of religion today. 1. *Shamanism*, which treats of magic, black art and psychic phenomena. It has many mediums, lecturers and travelling doctors. 2. *Priestcraft*, which seeks to conserve the *status quo* thru ceremonies and institutions and, 3. *The Prophetic*, or Way of Jesus which breaks clear thru to ethical conduct. Small wonder that He lost His life.



# Expositions

By PROFESSOR A. T. ROBERTSON, LL.D.

## Answers to Questions

Nov. 15, 1932.

Dear Dr. Robertson:

*I have read with interest your answers to questions. Would you kindly explain the following two passages as in the original text and also make application to our present-day problems? Do they imply the unpardonable sin? Would they refute the contention, "once saved, always saved," Hebrews 6:4-8 and 10:26-31? Yours in the Master's service, Fred W. Benke, Wetaskiwin, Alberta, Canada.*

These two passages in Hebrews simply bring to a sharp point the purpose of the whole Epistle which is to keep the Jewish Christians from deserting Christ and Christianity and going back to the old Judaism from which they came. In 3:6 the author says: "whose (God's) house are we, if we hold fast our boldness and the glorying of our hope firm unto the end." Jonathan Edwards, the great Calvinist, says that the one absolute proof of one's election is that he holds out to the end. Apostasy from Christ was the peril against which the author of Hebrews warns his readers: "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God" (Hebrews 3:12). After discussing the case of the Israelites in the wilderness he adds: "Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to come short of it" (4:1). Once more he says: "Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience" (4:11). It is no shock, therefore, to come to 6:4-6 which is literally translated as follows: "For it is impossible to go on renewing again unto repentance (change of mind and life) those who were once for all enlightened and tasted the heavenly gift and became partakers of the Holy Spirit and tasted the good word of God and the powers of the age to come and fell away, crucifying to themselves the Son of God afresh and putting him to open shame." This, one will see, is not the usual notion of "falling from grace," for no renewal is here allowed. It is complete renunciation of Christ with the same Greek verb (root *piptō*) used (*parapesontas*) that Paul has in Galatians 5:4 (*tēs charitos exepesate, ye fell out of grace*). The difference between *parapiptō* (Heb. 6:6) and *ekpiptō* (Gal. 5:4) is very slight. In each case the "fall" is complete and final like that in 2 Peter 2:20-22. Peter was urging his readers against the Gnostics to make their calling and election "sure" (*bebaian*, 1:10) as Paul was warning the Galatians against the bondage of the Judaizers who were trying to enslave them to the Jewish

ceremonial law. The problem in Hebrews 10:26-31 is wilful sin with full knowledge, rejecting Christ (the only real sacrifice for sin, 10:1-18) and treading under foot the Son of God. Here again no hope is held out for such apostates from Christ. The problem in all these passages is not occasional acts of sin under stress of temptation and weakness, but renunciation of Christ as Lord and Saviour. The unpardonable sin of Matthew 12:31f is attributing to the devil the work of the Holy Spirit and is closely akin to the apostasy above described. There are two aspects to the work of salvation, God's part and man's part, or divine sovereignty and human free agency. Both are true. God's part comes first and makes ours possible, but we must do our part in response to what God does. See Philipians 2:12f and 2 Corinthians 5:16-21 for both aspects of the problem. Our hope is in God, but the wise man will not gamble with the devil who tried to tempt even Jesus and did win Judas.

\* \* \*

Dec. 7, 1932.

Dear Dr. Robertson:

*I have all the volumes of your "Word Pictures in the New Testament" thus far published, and as soon as the last one is put on sale I expect to have it too. This is the greatest set of books I have ever seen.*

*May I ask you a question? Was it required of Christians in New Testament times to be baptized in order to become members of the church? If so, what is the proof?—John L. Isaacs, Pastor First Baptist Church, Anthony, Kansas.*

I can only give my own view on this subject. There is no instance in the New Testament so far as I know, of any one uniting with a local church who was not baptized. The order appears on the great day of Pentecost, as shown in Acts 2:41: "They therefore received his (Peter's) word and were baptized, and there were added about three thousand souls on that day." Here conversion occurred before the baptism. When Philip preached in Samaria those who believed in Jesus were baptized (Acts 8:12) as a matter of course. Even Simon Magus professed faith and was baptized in order to obtain Philip's power (Acts 8:13) to work signs, but he was not converted and the baptism did not save him as it never saves any one. In the case of the Eunuch he asked for baptism at the hands of Philip as soon as he was converted (Acts 8:36), though there was no church on that road. When Saul reached Damascus after his conversion, he went to Ananias, who baptized him (Acts 9:18). When Peter preached in the house of Cornelius in Caesarea and these Romans were converted as shown by the coming of the Holy Spirit on them,

Peter directed their baptism by the six brethren with him (Acts 10:47f), though no church was yet organized there. So the jailor in Philippi and all his house believed and were baptized (Acts 16: 33f). As a matter of fact, the baptism followed the profession of faith as the normal and natural thing and the baptized believers were then received into the churches. I know of no examples to the contrary.

\* \* \*

Dec. 8, 1932.

Dear Dr. Robertson:

*I am writing to ask you to answer just one question for me. Do the Scriptures support pre- or post-millennial doctrine? I hope you may find time to answer this question for me and oblige. Cordially yours, J. S. Humnicutt, Dobbins, Ky.*

I am afraid that our brother will not get the re-

lief of mind that he desires on this subject. One can only give his own opinion when good men differ so widely. It is best to distinguish sharply between the clear and definite and precious and repeated promises of the personal return of our Lord and the problem of the millennium. It is only in Revelation 20 that the reign of Christ for the thousand years is mentioned. The problem at once arises whether a literal meaning is to be attached to this numerical symbol. Peter (2 Peter 3:8) insists that with the Lord a thousand years may be as one day or one day may be a thousand years. God's clock is not like ours. For myself I do not teach either the pre- or the post-millennial theory, but urge the precious promise of the Lord's return for which we should look and hope. I leave the millennial problem unsolved and respect those who think they understand it.

## To the God of All Bounties: Psalm 145

By THE REV. PROF. PAUL HOERLEIN ROTH, D.D.

I will extol thee, my God, O king;  
And I will bless thy name for ever and ever.  
Every day will I bless thee;  
And I will praise thy name for ever and ever.  
Great is the Lord, and greatly to be praised;  
And his greatness is unsearchable.  
One generation shall praise thy works to another,  
And shall declare thy mighty acts.  
I will speak of the glorious honor of thy majesty,  
And of thy wondrous works.  
And men shall speak of the might of thy terrible  
acts:

And I will declare thy greatness.  
They shall abundantly utter the memory of thy  
great goodness,  
And shall sing of thy righteousness.

The Lord is gracious, and full of compassion;  
Slow to anger, and of great mercy.  
The Lord is good to all:  
And his tender mercies are over all his works.  
All thy works shall praise thee, O Lord;  
And thy saints shall bless thee.  
They shall speak of the glory of thy kingdom,  
And talk of thy power;  
To make known to the sons of men his mighty acts,  
And the glorious majesty of his kingdom.  
Thy kingdom is an everlasting kingdom,  
And thy dominion endureth throughout all genera-  
tions.

The Lord upholdeth all that fall,  
And raiseth up all those that be bowed down.  
The eyes of all wait upon thee;  
And thou givest them their meat in due season.

Thou openest thine hand,  
And satisfiest the desire of every living thing.  
The Lord is righteous in all his ways,  
And holy in all his works.  
The Lord is high unto all them that call upon him,  
To all that call upon him in truth.  
He will fulfil the desire of them that fear him:  
He also will hear their cry, and will save them.  
The Lord preserveth all them that love him:  
But all the wicked will he destroy.  
My mouth shall speak the praise of the Lord:  
And let all flesh bless his holy name for ever and  
ever.

The whole Psalter is called "*Sepher Tehillim*," "Book of Praises," but this is the only psalm that is entitled "Tehillah," and is the last one in the book ascribed to David. It is a soaring song of praise.

In *B. Berachoth 4b* it is marked with the unique note: "Everyone who repeats the *Tehillah* three times a day may be sure that he is a child of the world to come." It is not merely that this psalm follows the course of the alphabet, each verse beginning with its appropriate letter, for the Book of Lamentations, Psalm 119, and a few others are also thus arranged. But there is such a celebration here of God's care for all His creatures as can be found nowhere else in the book.

This is moreover a most sententious and quotable psalm, abounding in pregnant, striking phrases that stick in the memory. The third verse, "Great is the Lord, and greatly to be praised" was chosen by Saint Augustine to stand at the head of his "Confessions." Almost any verse, taken at ran-

dom, seems to stand out with a certain salient power and beauty. It embodies the favorite grace before meals, "The eyes of all," which verse also was used of old time at the Holy Communion, as Chrysostom tells us. The ancient church designated it for use at the noon-day meal.

The psalm is really of one piece. But we can discern a certain development which turns on verses 8 and 14. The singer dwells first in absorbed adoration on the transcendent greatness, glory, power and justice of God. He then combines with these thoughts praise of the universal benevolence, patience, mercy of Jahveh. And, finally, the psalm particularizes this universal bounty in instances expressed with a very vivid and moving beauty. The whole closes with the singer's declaration that he will praise the Lord everlastingly, and pray that all men may bless that Holy Name to all eternity.

*Verses 1-7.* Only God is great. To grasp that is to live. This poet calls upon God not with the usual "My King and my God" but with "My God the King." He is King without qualification, the absolute transcendent One. What is Life, when all is said, that is lived unconscious of its source, ground, soul? So far as we really live, it is in God we live, move and have our being.

Utterly absorbed in this God-consciousness, which is the essence of religion, this worshipper loses the sense of mortality. Joined to the Eternal, no sense of dark Sheol creeps in, he sees life in terms of never-ending praise. Every day, for this communion is not interrupted, in joy and pain, and forever and ever, he will bless the Name.

Great with a wholly unfathomable greatness is God. The finite creature cannot but interpret his own life as solely praise. He was created for praise. Yet, though unsearchable, the Godhead is revealed, in mighty acts and wonderful works. In these men see His attributes, and this wondrous knowledge they hand down in a never-ending tradition of praise. Thus they have learned to see Him not only as a Majesty of power but also as a Majesty which is goodness and righteousness as well.

*Verses 8-13.* With the theme of majesty now mingle the praises of the divine love. The great and lofty One is merciful and compassionate. This paradox, which is the perpetual marvel of our religion, is of course always its stumbling-block as well. That the Eternal Majesty can be described in such terms as "kind" and "tender," as entering into humanity's personal concerns, as interested in the individual, "good to all,"—that is the eternal wonder. It is the miracle of our religion. And it is grasped only by faith.

This living care, moreover, embraces all. There is no reading the conception of a tribal god into this song. The note of universality rings through it. The word "all" is a dominant tone. "The Lord is good to all." So uniquely is this true that this psalm has been recognized by some as the "new song" promised in Psalm 144:9.

Therefore all the loved works praise their Lord. And the saints, who live in His love, pour forth, with their praise, their confession, that all men may come to know this kingdom of glory and power. With the words that set forth the purpose of the saints' confession the psalmist drops the form of address to Jahveh and speaks in the third person.

*Verses 14-21* (For some unknown reason the letter *nun* is not found in this alphabetical psalm, which has therefore 21 verses instead of 22).

In a series of pictures we now see the gracious King at work. "Kingly is it," remarks Ovid, "to help the fallen." He keeps on their feet the falling. "He shores them up" explains Adam Clarke. And those already bowed He straightens up. Men held by God never fall.

Then, what a picture of the God of providence in the simple words beginning "the eyes of all wait upon thee!" The whole creation fixes its gaze on the Parent of all from whom the supply of all needs is drawn. Out of that open hand the mighty universe is unfailingly supplied, down to the lowliest organism.

In history, "His ways," righteousness and mercy constantly appear. Nor is this contradicted by the fact that God can "draw near" only to "those who call upon him in truth," for that is the law of all personal relationships. "Them that fear him" in verse 19 are "them that love him" in verse 20, for the God set forth in this psalm is One before whom men rejoice with trembling and whom men love with awe. For them there is salvation. The more striking are the words in verse 20 "all the wicked will he destroy" for they stand alone in this hymn of praise. But nothing can break up that fundamental antithesis expressed or not, it is always there.

The poet has come to the last letter of his great alphabet of praise. He uses it to utter a prayer that involves the goal of all history,—that all flesh may "bless his holy name for ever and ever."

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*Luke 24:49.* "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Which is the greater job—to make our souls safe for the world and heaven, or to make the world and heaven safe for our souls? Yes, "power," not merely programs and principles or even personalities is what we all need. A world suffering from calloused profiteering and mouthed formulas is not concerned with a mere literal interpretation of the Bible. We are not commissioned to defend the *credibility* of Genesis nor the *edibility* of Jonah. Many excellent lessons may be learned from "A City That Turned Its Back Upon God"! A simple sentence of eight words: "Thou shalt not suffer a witch to live" was literally applied from the 14th to the 18th century and over 500,000 unusually bright women were put to death. Surely, the "letter killeth, but the spirit maketh alive."



# The Preacher In His Pulpit

## POTTER AND CLAY

By JOHN S. CORNETT, PH.D.

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*"And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it." (Jer. 18:4.)*

It was a lonely figure, that of the prophet Jeremiah, the figure of a man who felt that life was played out. He was full of a sense of the fact that he was a failure and that he must give up his work which he had undertaken so hopefully many years before. He was ignored by the people of the City; and if they did recognize him, it was only to show their scorn and ridicule. So Jeremiah the prophet was sad; and it was with a feeling of frustration in his innermost soul that he made his way down the narrow city streets on this strange journey to visit the potter's shop.

He passed little children free from care as they played in the gutter and on the balconies above. But their merry laughter fell flat upon his ears; occasionally he caught the glances of passing men and women, but they were unfriendly and left him uncomfortable. And then finally he came to an archway and passed through; it led him into a square with dwellings on either side. In the room on the left were many shelves on which were earthenware vessels of various designs, such as were used in an Oriental household. In one corner there were stacked up, ready for the oven, the vessels which the potter had recently taken from his wheel. In another corner could be seen a collection of broken pottery which seemed to give an atmosphere of gloom to the whole place. This corner had a special appeal for the prophet since it agreed with his own state of mind. The broken pieces spoke to him of the broken hopes and prospects of the lives of men and women and of the Jewish nation. Then he turned his gaze to where the potter was seated at his wheel, in his hands a lump of soft clay which he suddenly threw upon the wheel and began to work with deft fingers. And then as a thing of grace and beauty began to take shape upon the wheel it dawned on the prophet that here was the parable he had been seeking. The vessel was Israel, and Jehovah was the Potter who was striving to make them a noble people. Yet the spectacle only served to add to his sense of failure and disappointment. It reminded him of the confident ambitions of his youth that had failed of their realization.

But something attracted his attention as he was about to turn away. The wheel had suddenly come to a standstill and as the prophet looked, he noticed

that the work was marred. Jeremiah knew that under ordinary circumstances the potter would take the spoiled clay and cast it among the broken wreckage in the corner heap. But this was no ordinary potter. Instead of doing what Jeremiah expected, he took the vessel and worked it up again into a plastic mass. And without having left his seat at the wheel, without complaining, disappointment or anger, he went quietly on with his task. The prophet watched anew with fascinated interest. Here was unfolding before his eyes the greatest lesson of his life. A change was passing over him. He was passing from despair to hope; light was breaking in on his darkness. Here indeed was a symbol. This ideal potter was like unto God. Once more the wheel stops and on the potter's face there shines the glow of delight with something worthwhile achieved.

We are thus introduced to a glimpse of the inner life of Jeremiah, the life of spiritual struggle. The greatest struggle in the life-history of man has ever been not the physical but mental. The real battles of life are always fought within; they leave their traces on the outward visible frame, but the inner life is the theatre of the conflict. Our modern scientists are able to tell us wonderful things of the life-history down the ages of these bodies and minds of ours; the anthropologist and the biologist of the changes through which our bodies have progressed to achieve their present structure with elasticity, vitality and powers of endurance; and the psychologist the secrets of the mind and of mental behavior. How to attain the victory of mind and spirit has been life's chief problem.

The continuing chief need of our day is a surer grip upon the reality of God the Potter. He is easily lost sight of in our mechanized, industrialized twentieth century. The new scientific knowledge of the universe may easily leave us cold and numbed, and ready to cry out, Where is God in this vast material scheme of things, the whole of which is governed by the sway of inflexible law. Is there Personality at the heart of it or is there nothing but mechanical Force grinding out impersonal decrees?

We are all confronted with the stern facts of life. The inexorable laws that govern the movements of the stars in their orbits likewise obtain in the ordering of the lives of men. "As a man thinketh, so is he." No man can with impunity set himself against the Power that holds human life and destiny in the hollow of His hands. We know the reality of the power of habit in our lives. Wise is he who early in life and increasingly as he goes forward discovers what the laws of God are with reference to the whole range of activity and who reduces obedience to these to terms of habit. Wrong habits in the life are standing invitations to disaster. God is ever at work through His eternal

laws wherewith He has ordered the going of the universe. He is in control as the Potter. And what tragedies of life ensue to those who become bound by the chains of perverted habits.

Yet there is also the bright side of the picture. The horizon is brightened by the realization that the laws of the Divine are full of blessing to those who discover and obey them. The somewhat gloomy note that is struck in the words of the author of Job—"Thus far shalt thou come and no farther and here shall thy proud waves be stayed" is effectively countered by the words of daring optimism of the great Apostle, "I can do all things through Christ who strengtheneth me." The Potter at the wheel can take the vessel that is imperfect, full of flaws and ugliness and lack of proportion, can rework and transform it into an emblem of symmetry, beauty and grace. The heart that is willing to yield itself to the influence of the infinite love of God, that begins to live anew, think anew, plan anew, take right steps for wrong ones, think kindly, pure, unselfish, cheerful, courageous thoughts for uncharitable, morose, anti-social, practise concentration and constructive activity where before was aimless wandering, such a life may always be reworked, made beautiful and useful. God is the Potter. In the words of Dr. Henry Sloane Coffin, "To commit one's self to God in Christ and be redeemed from one's sins—turned from selfishness to love, from slavery to freedom; to trust him in the most real difficulties and perplexities, and find one's self empowered and enlightened—is to discover that faith works and works gloriously."

But what shall be said of the activity of the Divine Potter in the larger sphere of the social whole apart from the individual. As Jeremiah glanced back over the record of Israel's history how like a marred vessel must the Hebrew nation have loomed before him! Where was any scintilla of beauty, grace, symmetry or strength left in it? Its brief periods of political growth and power under the leadership of a Moses or a David had been followed by the successive humiliations of defeat, disunion, and now the yawning abyss of Babylonian Exile. The erstwhile economic democracy of the pioneer days had latterly been marred by the rise of a luxury-loving tyrannical minority who ex-

ploited the common people. As for the unique religious endowment of the Hebrew people, what with the adulterations of Baalism, Assyrian necromancy and sun-worship, Ammonite Moloch-worship, how grotesquely disfigured was the pristine single-minded allegiance to Jehovah of Israel.

But Jehovah was no ordinary Potter. The very experiences of political disintegration, economic injustice and religious disloyalty, culminating all of them in Exile, served by means of a reverse process to effect that end of spiritual purging which was the purpose of the far-seeing Potter. The post-exilic period of Israel's history was characterized by puritanic, almost fanatic zeal. True, this fanatic puritanism in its turn produced unlovely excrescences; but at the cost of national disintegration the essential soul of Israel, its religiousness, had been saved. The unique gift of Israel to posterity was guaranteed and in due time came the Prophet of Nazareth who imparted the needed missionary spirit which redeemed the fanatic puritanism of Israel by at once deepening its base and broadening its horizon. Always the Potter was at work.

And across the fulness of twenty centuries of time since the Advent of the Nazarene the Potter has been engaged in His divine ceramics. There have been dark periods when for the time it must have seemed that only Jeremiads were fitting, when all the evidence appeared to indicate that the design of the Potter was wholly frustrated, that the work was utterly marred. But each succeeding epoch has contributed something to the grand design, has brought some element of grace and beauty, some refinement of pattern, some redemption of a former flaw, some glowing tribute to the craftsmanship of the Potter. The cycles that have brought international strife and hate or economic stress and want, or religious skepticism and cynicism, have always yielded to the cycles of peace and goodwill, of cornucopias of plenty, of eras of faith and religious renaissance. At the very time that we have been most ready to cry aloud in a Jeremiah of lamentation that the vessel has been wholly marred in the hands of the Potter, when we have looked again, behold the Designer has made another vessel as it has seemed good to Him to make it.

## JUST PLAIN SIN

By THE REV. CLARENCE E. MACARTNEY, D.D.,  
PITTSBURGH, PA.

### "THE LAMB OF GOD—SIN'S REMEDY"

*I Peter 1:19—"The Precious Blood of Christ"*

God's remedy for sin is a theme too high for even the intellect of an archangel, and too wonderful for even the tongue of a seraph to declare. Nevertheless, this great remedy is not for archangels or for seraphs, but for men; and when a man speaks of it, he has this great advantage that he is one of those for whom Christ died.

I. THE BLOOD OF THE LAMB. This is the heart of the Gospel. As a drop of dew reflects the glory of the sun, so one drop of the precious blood of Christ reflects and contains the whole power and glory of the Everlasting Gospel. The first recorded greeting to Christ was that of St. John, "Behold the Lamb of God Which taketh away the sin of the world." The last and eternal greeting to the Redeemer will be that which St. John heard in his vision: "Now unto Him that loved us and washed us from our sins in His own blood." When we say that the nation was saved by the blood of the soldiers who fell in battle, we do not mean that it was their blood,

the actual physical blood which saved the nation, but what went with the blood, the laying down of their lives. So, when we say that we are saved and redeemed by the precious blood of Christ, we are not worshipping as an idol the outpoured blood of Christ, but putting our faith in the great offering of Himself for our sins.

It is not the mere fact that blood was shed, but shed in connection with the sacrificial death for sin. The path of Christ to Calvary was marked by blood: the bloody sweat in Gethsemane; the blood which flowed from the wounds on His head made by the crown of thorns; the blood which flowed from the cuts opened by the lash of Pilate's soldiers; the blood which flowed from the nails in His hands and feet; and the blood which came out of the wound on His side transfixed by a soldier's spear. Yet, if Christ had been taken down from the Cross, not dead, but living—all that blood would have availed nothing. It was the fact that the blood was shed in the giving of His life that counts.

All this fits in with the Old Testament preparation for the coming of Christ. Peter was one of the two or three who heard John the Baptist say on the banks of the Jordan as Jesus passed by, "Behold the Lamb of God!" The Lamb of God to them meant the sacrifice for sin. The death of Christ; by Christ and the apostles was related to the Passover. On that dread night when the Angel of the Lord smote the firstborn of Egypt, he passed over those homes of the Jews where the blood of the sacrificed Lamb had been sprinkled on the lintel. Now ages have passed, and celebrating that fact and feast with His disciples, Christ likens Himself to that Lamb: "This is My blood which is shed for many for the remission of sins."

In the whole sacrificial system of the Old Testament which looked forward to the great event on Calvary, the Lamb without spot or blemish appears as the sinner's substitute and satisfaction. Thus we see that these repeated references to the Lamb of God in the New Testament have but one meaning. When the Baptist cried, "Behold the Lamb of God!" when Peter said, "We have been redeemed with the precious blood of Christ as of a Lamb," and when Paul said that Christ is our passover sacrificed for us, and when St. John describes the "company of the redeemed in heaven as those who have washed their robes and made them white in the blood of the Lamb," what they mean is that we have forgiveness and cleansing through the death of Christ on the Cross. Upon this deep, massive, and broad foundation, God builds the temple of mankind's redemption.

That such a way of salvation should be objected to, or even scorned, is nothing new. Even in the day of St. Paul, He said that this truth, the truth of the Cross, the Lamb slain for the sins of the world, was to one class of men foolishness, sheer nonsense; and to another class an offense and a stumbling block; while to others again, it was the power of God unto salvation.

We hear some say to-day, "My religion is the religion of the Sermon on the Mount; the religion of following in the footsteps of Jesus, and of loving God, and of doing good to my neighbor. I know nothing and care nothing about this idea of sacrifice and substitution, and atonement, and altars." In answer to this, we may say, that such, indeed, may be the religion of those who profess it, but it is not God's religion, and not God's plan of salvation. The Lamb of God fits exactly the condition and the need of human nature. Where men paint sin, then I suppose, they can get along with a painted Saviour. But the only real Saviour is the bleeding Lamb of God which taketh away the sins of the world.

II. There are two aspects of the saving power of the precious blood of Christ. The first is the justifying, or pardoning power of the blood of Christ. It was used in this sense by Christ Himself when He held up the cup and said, "This cup is the New Testament in my blood, shed for many for the remission of sins." It is so used by Peter, also, in this passage from which we take our text. A slave, or a man in prison, could be bought, redeemed, set free by the payment of silver and gold; but the slave and prisoner of sin cannot be set free in that way. Nothing less valuable than the precious blood of Christ can effect that. Only the precious blood of Christ can cover our transgressions. In Stroudsburg, Pennsylvania, there is the grave of a soldier in the Civil War. It gives the date of his birth and death, and then these words—"Abraham Lincoln's substitute." In the woe and anguish of the war, realizing that thousands upon thousands were falling in his place on the field of battle, Lincoln chose to honor one particular soldier as his substitute and make him, as it were, a symbol of the fact that the soldiers who perished in battle were dying that others might live. When you and I come to the Cross of Christ, each one of us, supplying his own name, can say, "My substitute!"

The second aspect of the saving power of the blood of Christ is its power to cleanse and to purify. Sin is pardoned and forgiven, but the sinner is cleansed and made strong against temptation. This is brought out especially by St. John, where he speaks of how the blood of Christ cleanses us from all sin. It takes out not only its stain, but its guilt and defilement.

The cross is not only the means by which our sin is forgiven, but it gives us the strength to contend against sin. We must never think of the Cross as just a theoretical and theological proposition, but as a daily and practical power of holy living, a power by which we overcome temptation and sin.

This, then, is the power of the Cross. This is the meaning of the precious blood of Christ. To proclaim it is not only our duty, but our joy. It is our hope and defense here; our safety and judgment; and it will be our glory and our song in heaven; for let none imagine that the precious blood of Christ has been shed in vain. When



the Lamb of God had opened the Seven Sealed Book of the world's mystery and destiny, all the creatures of heaven fell down before the Lord and sung the new song, saying, "Thou art worthy

to take the Book, and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation."

## A LITTLE MAN WITH A BIG HEART

By THE REV. E. H. SHANKS, Auburn, Calif.  
Luke 19:3, 10.

"He sought to see Jesus."

"The Son of man is come to seek and save."

The measure of a man's capacity for love and loyalty cannot be measured by the height of his stature. The brilliancy of a mind is not indicated by the size of a man's hat. There is many a diamond in the rough that has never been brought out to the light, polished and mounted in a setting worthy of its luster. Many a violet blooms unseen.

Hath the pearl less whiteness

Because of its birth?

Hath the violet less brightness

For growing near earth?

—Moore.

What a small bit of radium is required to work such wonders, and you have often noted that from the most unpromising sources the greatest things come to be,—unpromising as we judge of them by our human standards.

Zaccheus was small of stature, but he had a big, loving heart. This is indicated in several ways. His desire to see Jesus. His response at the voice of Jesus speaking to him. His reception of Jesus in his house. His whole conduct before the Master, and his willingness to make everything right in the sight of all men; all these things indicate the real inner heart of the man. He was "as hard as nails" in his unregenerate state. He had not even hesitated to indulge in "sharp practices" in dealings with others. Zaccheus was shrewd, thrifty, farsighted, and, one might even risk the assertion that he was just a little dishonest. So much has been said about him and opinions expressed concerning his conduct that I think most of us have entertained a bit of aversion for him. But does he not represent a type of men of our own time? Men who would resent being called dishonest, but who nevertheless drive hard bargains, and take advantage in every way they can within the law?

I have in mind two men, both very rich and very well known. One in Australia, one in America. Both men have amassed great fortunes. Both men have been severely criticized by many people for their methods of business. Hard things have been said of them, and it may be that there is some good reason back of the criticisms. But both men are notable Christian gentlemen, doing untold good with their wealth. It would be impossible to estimate the number and size of their gifts to and for the good of others. They are large-

hearted men, men in whom the Spirit of God dwells and rules. Like Zaccheus, they opened their purses when their hearts opened to Christ.

I once had a deacon in the church of which I was pastor who would pray most earnestly and in a spirit of (almost) resentment for "the people who come out of idle curiosity." We were eagerly trying to secure the attention and attendance of the people, using carefully prepared plans, and appropriate methods to get them. But this deacon seemed to be nettled because people would come "out of curiosity." Zaccheus was curious. He sought to see Jesus. Well might he have such a desire. Certainly there was plenty of talk about Jesus. Reports were sensational enough to please a Billy Sunday or a country-parish preacher. Most likely the thing farthest from his thought was that he would become a disciple once he saw the Galilean Preacher. Had Zaccheus been a small-souled, cold-hearted, self-centered individual it is doubtful if he would have taken the trouble to go out along the highway, climb into a tree and wait for Jesus to come by that way. He has the heart of a boy waiting for the circus parade. No one would say such a boy is cold-hearted. There is many a Zaccheus today, who toiling at his business or profession, and seeking to amass a fortune to provide the things that he fancies are most worth while, who, if he were to meet Jesus, would respond with opened heart and surrendered life to the Master of all hearts. The essential thing to do is to create in them the desire to see Jesus, and one look as His eye meets theirs will win them to Him.

A preacher once said, "Zaccheus was converted somewhere between the limb of the tree and the ground." Is that necessary? No doubt the process began back of that. The very first report of Jesus most likely held his attention. Preacher, preach the word. Until finally he had his desire aroused to see Him. Like the man in the slums, or foreign settlement, who is prevailed upon to attend a Neighborhood House, or City Mission. The look of Jesus, the voice of Jesus, the invitation of Jesus, all these must have produced an effect. The invitation to his house, the hope revived that he was "somebody after all," for he was recognized as a son of the Promise, the fact that Jesus would give any attention to him, a despised publican, all this must have had great influence to bring Zaccheus to his decision. His conversion is a typical one, and though there may be many variations, and the point of time may be so short as to seem to be simultaneous, yet the elements are there. Let us note them in the order as found here.

First there is the recognition of his guiltiness.

This comes home in mighty conviction to the sinner. Jesus was going down to Zaccheus' house. Gladly he welcomed the great Preacher. But there was the accumulated wealth, everything about the place a sign of his unregenerate life, his worldly ambition, his sharp practices. No man can look into the face of Jesus and listen to his words without feeling instantly his own sinfulness. Men may come for a far different purpose; for healing as did the man born-of-four, and the first cry of the heart on looking into the face of Jesus is for forgiveness. Jesus responds to the unspoken prayer, "Son, thy sins be forgiven thee." Somewhere between the tree and the banquet in his house Zaccheus repented of his sins.

Second thing to be noted is the restitution for any wrongs committed. It is not a question of whether or not he had taken anything from any man by false methods. He knows full well what his practice had been. But now in the presence of Him who knows all men's hearts, he cannot dissemble, but acknowledges his misdeeds and offers to restore four-fold. He is sincere.

During the revival meeting at Eaglehawk, a suburb of Bendigo, Australia, some years ago a letter came to me one evening. The letter was unsigned and contained a postal note for a certain sum. I was asked to give it to a certain business man in the community. The writer said, "I stole this amount from the business man years ago. He does not know that I took it. But I have decided to live for Jesus, and I must give it back." The amount also included interest figured up on the amount for the time elapsed. If we want God to deal with us, we must deal honestly with men. Restitution is a very necessary part of the process of conversion.

The third thing in the conversion of Zaccheus was his surrender of himself and all that he had. He opened his pocket-book as his heart opened to Jesus. Fifty per cent is a rather large share to give to God. Many people rebel at Jesus saying, "Ye tithe . . . this ought ye to do." Many people claim to be titheers and use it as a cloak to keep people from knowing how much they give to God, and so shirk their responsibility, as if God did not

know. There are some who give as much as one-half to the cause of Christ. It is an evidence of conversion that a man makes adequate provision for the spread of the Gospel to those who have not yet heard the story, and for the carrying on of the work of the kingdom. Zaccheus' pocket-book went with his heart. "All I have is Thine, O Lord."

The Master went about seeking men like Zaccheus. He was mining for gold in the hearts of men. His passion to save men took him by the tree where Zaccheus was waiting; brought him near the tree where Nathanael was praying; led him by the stall where another publican, Matthew, was collecting taxes; halted him by the well-side where the Samaritan woman came to draw water; caused him to spend the night in conversation with Nicodemus, a ruler of the Jews. Jesus saw underneath the surface. He looked into men's hearts. Not the face of the individual, for some of those whom he ministered to must have been uninteresting, some positively repulsive, as was the leper; not the height of the stature, or social position; He saw in the heart.

The example of Jesus is a good one for us to follow. The normal condition of the church is evangelistic. Men would want to see Jesus, if we once aroused their curiosity, their interest. "Congregations meet, preachers preach, the forms of worship are decorously observed, without one thought of seeking sinners." It was Dr. Duff who said, "The church that ceases to be evangelistic will soon cease to be evangelical." A singer who sings, a preacher who preaches, a supper served, an entertainment given without the one prime purpose of saving souls is wasted effort. To elect a deacon who does not fill his office as a soul-winner, is to elect a useless member. The business of the church is "To seek and to save." Many hearts, now closed to the Gospel, could be opened to Christ by interest on our part. All else will follow, once they see Jesus. There are multitudes of men with "big hearts" for whom Christ died, and who would be happy in the surrender of their lives to Him.

## The Town and Country Church

By THE REV. HENRY W. McLAUGHLIN, D.D.

Director of Country Church Department, Presbyterian Church in U. S.

### The Harvest

The harvest season is the most important time on the farm. The results of plowing, seed-sowing, cultivating, and all the labors of the year, are treasured at the season of harvest.

For many churches the harvest period is found at Easter time. More new members are received into the churches then than at any other season of the year. The pre-Easter period is therefore

of great importance in the work of the ministry.

What I have just said is much more true of the urban than of the rural churches. In the country the muddy roads, the unsettled weather of March are handicaps to successful evangelistic endeavor. The scattered location of the families, the lack of transportation unless the head of the family goes in the car, the multiplicity of churches in the same pastorate, interpose difficulties in the way of main-

taining a communion class or catechumen class in the country church. Therefore, the average rural church depends for its ingathering upon the annual summer revival.

It is a significant fact that the denominations which have depended upon the catechumen and pre-communion classes at Easter for additions, have never flourished in the country and have a small percentage of their membership there, while the churches which have depended upon the annual summer revival have flourished in the rural areas rather than in the urban.

Is there any way in which the country churches may use the pre-Easter days for the glory of God and the promotion of His kingdom, through bringing their youth into active and intelligent church membership?

After thirty years experience as a pastor, one feels that he would like to try it all over again, so that he might profit from his failures and capitalize his experiences. Most of my earlier ministry was spent in the city, until I was promoted to the country where I had sixteen years experience as a country preacher. If I were again to become a pastor of a country church, I would endeavor to capitalize the pre-Easter season.

During the winter months I would endeavor to promote the reading of good books using the "Countryside Book Club" method. (If anyone is interested in the details of this plan, write THE EXPOSITOR, 815 Caxton Building, Cleveland, Ohio.)

I would make a house to house visitation of each family in my pastorate, and list each individual not a member of some church. Enlisting if possible, the interest of all the youth between the ages of twelve and twenty years, I would endeavor to get every one to join my pastor's class. The following is a form of card suggested, on which the young people may make application for membership in the pastor's class:

#### *Application Membership Card*

It is my desire to learn more about the purposes, duties and privileges of the Christian life. I here-

by make application for membership in the pastor's communion class.

Name .....

Address .....

To each one of the class who gave evidences of a true religious experience, and the proper Christian attitudes, and a reasonable knowledge of the purposes, duties and privileges of the Christian life, I would give a testimony card, something like the following:

#### *Testimony Card*

This is to certify that ..... has given evidence that (he—she is a true Christian and is recommended for church membership.

Pastor.

I recognize the many difficulties in the way of getting these young people to meet regularly in a class, so I would carry on the study through the assignment of topics for discussion and would distribute questions to be answered. For source material I would place in their hands some good book of instruction on church membership. Books of this nature may be secured from any denominational headquarters. I would also assign at least one chapter for Bible study and meditation for each week leading up to Easter. Chapters which I have used with very satisfactory results in pre-communion classes are Is. 53, Is. 56, John 3, Romans 10, Romans 12.

One little girl of twelve years of age, who was in one of my pre-communion classes, was cursed by a neighbor's child. The mother, who was not a Christian, said to her: "Why don't you give her as good as she sends?" The child answered: "My minister in our class told me to overcome evil with good."

Not long ago I was a guest in the home of a minister who is now the pastor of a large city church. I received him into the church when he was eleven years of age. He still treasures the membership card of the pre-communion class of that former day.

## *Religious Drama and Pageantry*

By CAROLYN STANYON

**A Biblical Drama**—"The Thirty Pieces of Silver," Suitable for Holy Week Presentation.

### *SCENE I—"THE BARGAIN"*

**SETTING:** Nathan a Chief Priest appointed by Caiaphas to interview Judas Iscariot, through whom they hope to arrest Jesus; awaits the approach of the disciple.

**PROPERTY:** Two chairs and a small table.

**JUDAS ENTERS:** Each bow to the other.

**NATHAN:** Thy name friend?

**JUDAS:** Judas Iscariot, of the Province of Judah.

**NATHAN:** Art thou not a disciple of the Prophet of Galilee?

**JUDAS:** For nearly three years have I belonged to His Company.

**NATHAN:** Peradventure thy faith in thy Master increaseth with the days; Fear not to speak freely with me, friend Judas; It is not idle curiosity that constraineth me to speak thus with thee.

**JUDAS:** Wouldst thou also become a secret disciple, as Nicodemus and Joseph of Arimathea?

**NATHAN:** Be that as it may, friend, before I declare myself such, I fain would know more of His Mission; but there are few, more interested in the Nazarene at the moment than he who speaketh with thee.



JUDAS: Verily it is well, Rabbi, that thou didst call me hither, for my position in the Group allows of knowledge of affairs not shared by all.

NATHAN: I am fortunate indeed; Now let us be open with each other; I would ask of thee a few things concerning the Teacher.

JUDAS: Say on, Rabbi.

NATHAN: Being a man of affairs myself, I have oftentimes wondered how thy Master and His disciples are provided for, day by day; If He worketh miracles to give thee thy daily bread. They say He fed five thousand one day with a few loaves and fishes. This being so, He could, with ease, feed Himself and His disciples.

JUDAS: One would think thus, Rabbi Nathan, but never hath He worked a miracle to supply our needs, nay, not in these three years. Women of means, and a few other rich friends, contribute to our common purse.

NATHAN: This will require a competent man to look after the money.

JUDAS: I am he. I hold the BAG, and handle all the money that cometh in, and goeth out. And it is left to my judgment as to what relief is given to the poor.

NATHAN: An important task; but thy duties will not be irksome; the demands of thy Galilean friends are simple.

JUDAS: That is true, but at times undue extravagance is shown by some of the Master's friends, which grieveth me sorely, but He rebuketh them not, and when I speak of the WASTE, which depriveth the poor of aid, I am addressed as though I—Judas Iscariot, were the offender.

NATHAN: Explain thyself, friend; What meanest thou by the WASTE?

JUDAS: Verily I will do so, as I still smart under the stinging rebuke. At supper the other night at Bethany, Mary the sister of Lazarus, lately raised from the dead, broke an alabaster box of rare spikenard, and poured it over the Prophet's feet. And when I pointed out that this might have been sold for three hundred pence and given to the poor, SHE was commended and I was rebuked before all the gathered company. Most unreasonable and unjust.

NATHAN: Verily friend, that WASTE must have angered thee, thine heart being so tender toward the poor. I do not wonder at thy resentment. THE BAG robbed of three hundred pence. WASTE indeed. But tell me, Judas, what are these strange doctrines the Nazarene teacheth?

JUDAS: Even WE, His disciples, cannot understand them. We had hoped that He would have established His Throne in the City of our fathers, and delivered Israel from the yoke of the Romans, but He doth not purpose to do this, saying, that His Kingdom is not earthly but Spiritual. Had He become a king, then doubtless, the ablest of the Twelve would have become men of power in the land. The people wanted to make him king, one day shortly after the miracle of the Loaves and Fishes, but He would not heed them.

NATHAN: (*Stroking his beard and speaking slowly*). So they wanted to make Him a king? He indeed showed His wisdom there. I repeat, friend Judas, thy Master is in great peril. Pilate is sure to hear of it, and have Him punished as a stirrer-up of sedition and a foe to Caesar. Spies are watching Him, and SHOULD trouble arise, as I am sure it will, His disciples cannot protect Him. But hearken to me, Judas, if we can get Him into OUR hands, something could be done. For He is of OUR race, and WE, the JEWS, should have something to say of Him as well as the Romans. What thinkest thou? Canst thou not find a way to get Him safely into OUR keeping? (*CRAFTILY*) And we are interested in the matter sufficiently, perhaps, to PAY thee for thy service.

JUDAS: (*Shaking His Head Wisely*). It might be an opportunity of making something for the BAG.

NATHAN: Aye, friend. A chance to help make up for the loss of the ointment money. For how much wilt thou deliver thy Master into our hands? Calculate quickly, Judas, other matters await my notice.

JUDAS: (*In Deep Thought for a Moment—Says Eagerly*)—Perchance if I give Him into thy hands, it may force Him into immediate action, to establish His throne. Then the Roman dogs—

NATHAN: A great thought of thine. FORCE Him; Thou wouldst truly adorn the Council Chamber of a king. Such men as thyself are of value. But about the price for thy service. Make it reasonable, or the High Priest will refuse thy offer.

JUDAS: (*Looking Cautiously Around to See if They Are Alone*). What thinkest thou of FIFTY PIECES OF SILVER?

NATHAN: (*Laughs Scornfully*). Too high a price, Judas. Far too high. He is not worth that to us.

JUDAS: It will be an unpleasant piece of work for me. FIFTY pieces of silver. Verily Rabbi, thou canst get the consent of Caiaphas for THAT.

NATHAN: If thou wilt take no less, friend, thy Master must take the risk. Pilate will have Him seized at the Passover, and the penalty for opposing Caesar—is DEATH. He should fall into OUR hands, but if thou wilt not lower thy price, I cannot help thee. (*Rises as if to Close the Interview*).

JUDAS: (*Rising Also Says*) Haste not Rabbi Nathan. If I say FORTY, what sayest thou?

NATHAN: (*Decidedly*). We will give thee THIRTY pieces of silver and no more. If thou wilt not agree to that, then I must leave thee to attend to more urgent matters.

JUDAS: (*Whines*). Verily thy heart is hard, Rabbi. Think of the poor who could be helped. Cannot I persuade thee? Is thy answer FINAL?

NATHAN: Yea and I change not. Thirty pieces and no more shall be paid thee as soon as the Nazarene is delivered into our hands.

JUDASS: (*Still whining*). Thirty pieces, too

little. But if thou wilt give no more, then I must accept THAT.

NATHAN: Make thy plans and inform me. We would make thy Master safe, before the Pass-over.

JUDAS: (*Leaves Reluctantly*).

NATHAN: (*Watches him, well-pleased with his bargain, rubs his hands together*). "A fine disciple thou art, Judas Iscariot, to sell thy Master for THIRTY PIECES OF SILVER: (*Laughs*).

### CURTAIN

MUSIC: Whilst the Priests and Elders, about ten in number, are gathering for the next Scene. They enter in twos—or threes—chatting together over the events of the day until CAIAPHAS AND ANNAS enter.

Scene 2: "*The Remorse of Judas*"

If no curtains are used

SETTING: Chief Priests and Elders enter in ones and twos, all talking of the scene of Christ's condemnation: They cease, as Caiaphas and Annas enter: Their formation is such, allowing the two latter to be in full view of the audience:

CAIAPHAS AND ANNAS ENTER:

ALL BOW AT THEIR ENTRY:

CAIAPHAS: (*Scornfully*). Verily at last, we are rid of that Nazarene trickster. He is safely on His way to the place OF A SKULL, to set up His cursed throne. As is fitting for His Imperial Majesty, two Ministers of State accompany Him. A LIFE APPOINTMENT! (*All laugh hideously*).

ANNAS: Thanks be unto Jehovah for our deliverance this day. I trembled for fear Pilate would shirk his duty, especially after reading his wife's message. Who can tell? Perhaps SHE was a secret disciple of the Babblers'. Verily a dangerous woman to seek to pervert the course of Justice.

CAIAPHAS: He would have set the prisoner free, had he dared. But Pilate at heart is a coward; (*Laughs*) Had he done so, I should have despatched an ugly report of his conduct to Caesar, which would have meant his immediate removal. He was afraid of THAT. I tell thee it is a good thing to have these Gentile dogs within our power sometimes. (*All agree and laugh*).

CAIAPHAS: Pilate hath ever been our enemy. He hath done his best to pollute our Holy City with graven images and Heathen Standards and since I created an uproar concerning it, and Caesar compelled him to send them back to Caesarea, he hath never forgiven us. But one more insult from that Roman puppet, and THE FALL OF PONTIUS PILATE IS SURE.

ANNAS: (*Laughing fendishly*). What a spectacle he made of himself, when he washed his hands in a basin of water saying, "I am innocent of the blood of this just person." HA: HA: HA: Pilate the INNOCENT. And then wanting to push Barabbas on us instead of the false Prophet. As though we do not prefer a hundred FREE Barabbas' to ONE whom they call Jesus. Such a

picture as that of the ARCH-IMPOSTER, arrayed in one of Herod's robes, crowned with thorns. We shall never see the like again. Verily this is a red letter day in the annals of Jerusalem. Solomon in all his glory did not make such a worthwhile picture. I would not have missed it, for all the money in our Treasury. (*All laugh heartily*).

VOICE 1: I followed the mob a little way, and I beheld the prisoner fall beneath the weight of His Cross; The cursed tree looked as if it was chosen to weather the AGES.

VOICE 2: That was the time to show the miracle-working power that he boasted of. He openly declared that He was the Son of God.

CAIAPHAS: Yea. At His terrible blasphemy, I feared that lightnings of JUDGMENT would burst from the bosom of Olivet, and smite Him before my eyes. But Heaven be praised His lying tongue will shortly be silenced for ever. (*All agree heartily*).

VOICE 3: Didst thou notice that not a voice was raised in His behalf? (*All assent*).

CAIAPHAS: And what friends He had. I am told that one of His closest friends DENIED Him. Another, as we all know, SOLD Him, and the rest FORSOOK Him. But what more could be expected from the rabble He chose?

ANNAS: I wonder where Judas Iscariot is? Perchance distributing the thirty pieces of silver among the poor. (*All laugh*).

VOICE: (*In awed tones*). "As I live behold he cometh now. He looks like one possessed of a devil. (*All silent—await his entrance*).

JUDAS: (*Enters, pushing his way in front of the high priest*). Sir, I have betrayed innocent blood.

CAIAPHAS: (*Curtly*). What is that to us? See THOU to that.

JUDAS: (*Pleadingly*). Sir, is it too late? Can NOTHING be done to save Him? He is innocent, I say. Pure as the snows of Lebanon, Good as Jehovah is good. SAVE Him I beseech of thee. Thou art the High Priest—they will hearken to thee. Pilate will be glad to set him free. SAVE HIM. (*Falls on his knees before Caiaphas*).

CAIAPHAS: Madman. Traitor. Sold thy friend whom thou sayest is pure and good. Too late Judas, too late. I would not save Him if I could. He is a menace to our Holy City, to our nation, and to our Religion. He deserves to DIE.

JUDAS: (*Despairingly*). What have I done? My God! My God! Sinned beyond redemption. Sent the Son of the Most High to die on the cursed Cross! God, no mercy for ME. (*Shrieks*) DAMNED FOR EVER!

CAIAPHAS: Up, and go thy way man. Pollute this air no longer. It is THY business—not OURS. Thou wert His friend. Away then Judas Iscariot. And let the worm gnaw at thy traitorous heart, but leave us in Peace. Hearest thou? I bid thee depart. Thou wert paid thy price—What MORE dost thou want?

JUDAS: (*Staggers to his feet—others looking on in horror*). What MORE do I want? The darkness of Hell to cover me? The fires of Hell to consume me! The fiends of Hell to torture me! That is what I want. Take thy filthy lucre. (*Flings money down at the feet of Caiaphas*). Accursed blood-money. The price of a Holy God. Woe is me JUDAS ISCARIOT. The traitor of the Ages. AND FOR THIRTY PIECES OF SILVER. Would that I had never been born. (*Turning to the company shrieks*). Fare thee well

ye sons of Belial, we shall meet later. Ye shall hear my shrieks through an endless night, and the THIRTY PIECES OF SILVER SHALL EVER BE BEFORE THINE EYES. FARE-THEE-WELL.

JUDAS: (*Leaves shouting*). And all for thirty pieces of silver! (*Group silent with horror*).

NOTE: If curtain, close as they stand in silence—if no curtain, they all leave singly and silently.

(See page 404)

## HOW DOES YOUR CHURCH COMPARE WITH THE FIGURES PRESENTED IN THIS STUDY?

By Dr. F. A. Agar

This statement based on the study of Baptist Churches in the state of New York will interest you. From my knowledge of the situation in Protestant Churches, I am confident that these findings are typical of all. Shall we go on hiding the truth from our leaders, or has the time come to force the situation to a cure?

*Study of New York State Baptist Churches*  
This is a study of 375 churches in the New York State Baptist Convention. These churches reporting represent 47% of the total membership of all the Baptist churches in the state.

The membership of these churches runs from a high of 2,632 to a low of 10 members.

These churches are scattered all over the state of New York and are in rural sections, villages, towns, cities, and suburbs of cities.

It is essential that all using these figures shall keep in mind that the averages reported here mean that some churches exceed the average, and some fall below it. Therefore, every church can place its own situation against these average figures and determine whether their own church is above or below the average. If above, then, there is an incentive to further advance; if below, there is great necessity to improve the situation. It should also be kept in mind that the solution for wrong or weak conditions is not in more machinery or organization, but in more ministry by the members under the leadership of the pastor.

Average church membership, 246.

Per cent male, 38% of church members.

Per cent female, 62% of church members.

Members over 16 years of age, 89% of church members.

Members under 16 years of age, 11% of church members.

Non-resident members, 18% of church members.

Resident members, 82% of church members.

Participating members, 57% of church members.

Average A. M. congregation 43% of number on church roll. Of these 31% are members and 12% non-members.

Average P. M. congregation, 25% of number on church roll. Of these 14% are members and 11% non-members.

Of total church moneys, 5½% is produced by

loose offerings. 51% of number of church membership are reported as givers of record for local church maintenance. 34% of number of church membership are reported as giving to missions and benevolence.

The average church has three pastors in ten years.

In ten years average added by profession has been, per annum, 3¼% of recorded membership.

Average New York Baptist sees one member added each year by profession for each 28 members on the roll.

For every 8 church members on roll it is reported that there is, in the community around the church, one unrelated Baptist.

Attendance at mid-week service, 10½% of total membership.

There are 68 pupils enrolled in the Bible School for each 100 church members. These scholars are not all church members.

Average attendance of Bible school is 58% of the enrollment. Every Sunday 42% of the enrollment are absent.

Average per capita giving for local church maintenance is \$18.69 per annum, or 36c per week per person on the church roll.

Average per capita giving for missions and benevolence per annum is \$5.33; per week 10 1/5c per person on the church roll.

Total giving for all church purposes is \$26.40 per annum per member.

As suggestions for meeting the situation revealed here please consider the following:

1. Study the church roll and put the active members to work seeking the inactive.

2. Reach or eliminate the non-resident members.

3. Bible school attendance needs to be increased and this can only be done as other departments of the church help to this end.

4. Attendance upon the services of worship should concern the deacons. Don't blame the pastor, but help him by seeking members who do not attend, through a well-directed lay visitation.

The secret of all successful church work is to be found in a membership that worship (attends, prays, reads Bible) regularly. No pastor alone can bring this to pass. The members who love God and His church must do their full share of worship, work, ministry, and giving; then Christian conditions will improve rapidly.



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# BOOK REVIEWS

By THE REV. I. J. SWANSON, D.D.

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## THE UNCUT NERVE OF MISSIONS.

*An Inquiry and an Answer, by Cleland Boyd McAfee, Board of Foreign Missions, Presbyterian Church in the U. S. Revell. 157 pp. \$1.50.*

While this book, apparently, was not planned to meet the criticisms of *Re-Thinking Missions*, it is nevertheless a convincing reply, from the conservative evangelical standpoint, to that challenging inquiry into foreign missions. Dr. McAfee is a firm believer in Foreign missions. He recognizes that there is ground for criticism in their present-day program, methods, and personnel, but prefers that changes shall be made, where necessary, by the friends of that great enterprise of the Church. He answers the following questions, now being raised about missions: Why should the nerve of missions seem to be cut? Has the missionary motive been modified? What is the effect of our changed attitude towards other religions? What is the effect on missions of the rising national consciousness around the world? Are prevailing missionary methods suited to the present condition of the world? What is the present condition of the work? What are the critical needs of the enterprise at this juncture? Dr. McAfee's answers to these questions are informed, enlightening, and representative of the evangelical point of view.

## INTRODUCTION TO RELIGIOUS EDUCATION.

*Edited by J. M. Price. Macmillan. 489 pp., \$2.25.*

Dr. Price is Director of the School of Religious Education, Southwestern Baptist Theological Seminary. There are twenty-four contributors, most of them College or Seminary teachers. The book has grown out of the conviction, the general editor tells us, that "teachers of religious education and of the Bible, need such a general introduction to this subject as would be plain, comprehensive, scholarly enough to meet educational standards, interesting, and vital." It is fair to say that this book meets ably such requirements. Part one treats modern demands for religious education, its objectives and achievements; Part two, the psychology of religious education, curriculum, methods, uses of arts in teaching, evangelism and stewardship, training in worship, tests and measurements, and leadership; Part three, institutions,—the home, the church, the Sunday school, vacation and week-day schools, and the denominational college; and Part four, character education in elementary and secondary schools, the press, recreational activities, unifying the program, and the task of promotion. The book stresses educational evangelism, which all will admit is the heart of any worth-while program of religious education.

## THE AUTOBIOGRAPHY OF WILLIAM E. BARTON.

*With an introduction by Bruce Barton. Bobbs Merrill. 314 pp. \$3.00.*

Dr. Barton was one of the outstanding ministers of his day, not only in his own church (the Congregational) but in the entire United States. He rose from

humble circumstances to high position, by innate ability, hard work, devotion to every duty assigned him, and by lofty personal character. This book tells the story of his life from his early days in Sublette, Illinois, his struggle for higher education in Berea College (the poor man's school) and later in Oberlin; his experiences as a teacher and as a circuit rider; his pastorate in Wellington, Ohio, and his notable successes in Boston, and Oak Park, Illinois; and his leadership of his denomination as Moderator. He developed from a raw small-town boy to an urbane, cultured, courtly personage. He was a commanding figure in every assembly where he was found. He was the author of many useful books, but his chief title to fame is his various books on Lincoln, which are recognized, both in Europe and America, as masterpieces of biographical writing. His syndicated *Parables of Saged the Sage*, with their homely wisdom, sparkling wit, pungent satire and "human touch," charmed thousands of readers and gave them a sound life-philosophy. The book is rich in reminiscences of men and movements of Dr. Barton's generation; and also in evaluation of prominent men like Moody, B. Fay Mills, John Alexander Dowie, and others. Secure in the respect, affection and admiration of a multitude of his fellow-citizens, he passed away, full of honor and influence, and while still active and planning for bigger tasks. His autobiography sparkles with wit and charm of his personality. It reflects the great ideals which moulded his character and shaped his career. It is a book of power and inspiration.

## A WITCH'S BREWING.

*By F. W. Boreham, D.D., Abingdon. 265 pp. \$1.75.*

The 26th volume, with 26 essays, By Boreham. He explains his whimsical title for this volume, *The Witch's Brewing*, quite clearly. He passes on the Witch's recipe for compounding these essays,— "secrets that my soul and I had whispered to each other when, as we supposed, our solitude was inviolate; sprigs of fragrant memories that I had pressed and hidden away in places that, I thought, no intruder could disturb; frolics of fancy in which I had indulged when, as I imagined, betrayal was impossible; little bunches of ideas and tufts of suggestion that I had laid aside to be developed at a more convenient season; snatches of song that had clung to my spirit after browsing among the bards; titbits of familiar gossip and fireside conversation; snippets from my confidential correspondence; mental photographs taken in strange lands and on distant seas; . . . together with vast quantities of quiet musings." Here is a recipe that all of us might use: But—the magic of compounding and brewing needs genius. Boreham has it. For stimulus of reflection and imagination; for deepening of the springs of sympathy and faith; for helping one to see the invisible; Boreham is unequalled. Among the best of these essays, it is a personal choice since you might like some of the others better, are *Christ on Ludgate Hill*, in which you will find a new and striking interpretation of Holman

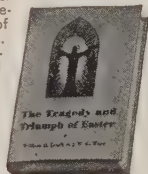
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### MY NEIGHBOR JESUS.

*In the Light of His Own Language, People and Times*, by George M. Lamsa, with a Prefatory Note by Henry Wysham Lanier. Harpers. 148 pp. \$1.50.

The author is a native of Assyria. He speaks the language of the Aramaic people who were dispersed from Palestine about the end of the first century, A. D. He says that his people speak the tongue which Jesus spoke; and that they follow the religious customs of this, the earliest, Christian people. He adds that the Aramaic Gospel text dates nearly 200 years nearer to Christ than the earliest Greek Mms. of the Gospels. In this volume he interprets a number of N. T. passages in the light of their meaning in the Aramaic text. For example, he translates Matt. 19:24, "It is easier for a camel," etc., as "It is easier for a rope," etc., adding that the point of the saying lies in the fact that riches in the East, at that time were acquired almost invariably by force or extortion. His explanation of Matt. 8:22, "Let the dead bury their dead," as meaning that the father was not dead but was an old man, earning nothing, and had to be supported until he did die,—an old person being commonly thought of as practically dead. Again, Matt. 27:46 should be rendered, the author says, "My God, My God, for this I was kept." He gives other N. T. renderings from the Aramaic which, to say the least, are interesting, striking and illuminating. He also gives many Oriental side-lights on the meaning of certain terms such as Father as applied to God; Eastern hospitality; and other customs.

### JESUS AND THE RISING GENERATION.

By W. A. Cameron, Pastor, Yorkminster Church, Toronto. Revell. 228 pp. \$2.00.

This book, written in a tolerant, understanding and wise spirit, is good both for young people and adults to read. It interprets each to the other. It throws the light of experience upon the path which youth is following. Above all it shows the meaning and value of Jesus and his teaching for the rising generation. Mr. Cameron discusses various aspects of the life and thought of youth,—for example, youth and religion, the Bible, Jesus, God, the social order, the church, character, friendship; and books and reading, hobbies, sanctified tongues, etc. The treatment of these topics is rich with garnered treasures from reading, reflection, and experience. It is full of the spirit of Jesus. It makes delightful and inspiring reading.

### THE DISCIPLE'S COMMENTARY ON THE NEW TESTAMENT.

By David Smith, M.A., D.D., Vol. 4, from Acts to Second Corinthians, inclusive. 570 pp. Vol. 5, from Galatians to Revelation, inclusive. 708 pp. Harpers. Each vol. \$3.50.

The author died shortly after the completion of this Commentary. He had been regarded for a generation by the religious public of both Great Britain and the United States as a Biblical scholar of the first rank. Many of our readers will recall his weekly page in the *British Weekly*, in which he answered questions about the Bible, and religion. His life of Jesus, written a

generation ago, and entitled *The Days of His Flesh*, is one of the classics on that great subject. This Commentary is devotional and practical. Dr. Smith is the Matthew Henry of our day: he has the fine spiritual insight of that classic devotional writer plus the high Biblical scholarship of the twentieth century. He deals little with critical and controversial questions, save as they illumine the meaning of the text. His introduction to each of these N. T. books is brief but right to the point. His expositions make clear the meaning of the text; and they nourish the soul and inspire to practical, Christian living. His illustrations from his wide knowledge of literature and life add to the clarity and power of his expositions. This is *the* Commentary for the man who is seeking scholarly exposition of the N. T., with emphasis upon its devotional and practical values.

### THE EPISTLE OF PAUL TO THE ROMANS.

By C. H. Dodd, M.A., D.D., Prof. of Biblical Criticism and Exegesis, University of Manchester, England. Harpers. 246 pp. \$3.50.

The series to which this Commentary belongs is based upon Moffatt's New Translation of the N. T., and is under his editorship. "The aim of this Commentary," writes Dr. Moffatt, "is to bring out the religious meaning and message of the N. T. writings. The N. T. was the literature of the Early N. T. Church, written out of faith and for faith, and no study of it is intelligent unless this aim is kept in mind." To this statement, all of our readers will say, we think, "Amen!" The Commentary is written for those who do not read Greek. Dodd gives eighteen pages to the Introduction to Romans. It deals with the authenticity and integrity of the Epistle, the two recensions, the destination of chapter 16; date, place and occasion of writing; the Church of Rome; the composition of the Epistle; and the thought of the Epistle. The Commentary discusses the Gospel according to Paul, the universal sway of sin and retribution, the righteousness of God in justification and in salvation, the divine purpose in history, the righteousness of God in Christian living, and the prologue and epilogue of the Epistle. This is a scholarly, spiritual, evangelical and practical commentary. It is masterly. It unfolds the meaning and value of Romans,—the great theological treatise of the N. T.

### CONTEMPORARY AMERICAN THEOLOGY.

Edited by Vergilius Ferm, College of Wooster. Vol. 1. Round Table Press, Inc., N. Y. 361 pp. \$3.00.

The method of presentation of the topic, suggested by the editor to each of the twelve contributors to this symposium, is not only unusual; it is unique. The contributors were asked to tell how they came to embrace their present theological positions, what influences have been most decisive in shaping their thinking, and how far their theological views are colored by personal experience. Their response makes fascinating reading. The symposium has both intellectual and spiritual value. As one might expect, it represents widely differing theological views. The contributors and their topics are: B. W. Bacon, Yale, "Enter the Higher Criticism;" E. S. Brightman, Boston, "Religion as Truth;" J. W. Buckham, Pacific School of Religion, "From Philosophy to Theology;" S. J. Case, Chicago, "Education in Liberalism;" W. E. Garrison, "Transcendental Pluralism;" W. M. Horton, "Rough Sketch of a Half Formed Mind;" Rufus M. Jones,



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#### THE EPISTLE OF PAUL TO THE PHILIPPIANS.

*An Exposition, by Charles R. Erdman, Prof. of Practical Theology, Princeton Seminary, and Pastor of First Presbyterian Church, Princeton, N. J. Westminster Press. 141 pp. \$1.00.*

This devotional and practical, brief Commentary unfolds the meaning and spiritual values of Philippians, simply and effectively. It is, Dr. Erdman says, "a hymn of Joy." It reveals Paul's "conscious relationship to a divine Lord. The service of Christ is the very sphere of his life; the spirit of Christ is the temper of his mind; the perfection of Christ is the goal of his effort; the power of Christ is the secret of his triumph." The Commentary has added value, we think, because it comes from one who is a pastor as well as a teacher of theology. It keeps close to life. The Introduction describes the city of Philippi, the church at Philippi, the occasion of the Letter, the character of the Letter, and the contents of the Letter. Following this is a fine analysis of, and comments on, the text of the Epistle.

#### THE FOUR MARYS.

*By Agnes Sligh Turnbull. Revell. 128 pp. \$1.50.*

The four Marys, whom Mrs. Turnbull so vividly portrays, are Mary of Nazareth, Mary of Magdala, Mary of Bethany, and Mary of Capernaum. It is a revealing character-study; it is a sympathetic and understanding interpretation of these four Marys, from a cultured woman's point of view.

#### ISSUES OF IMMORTALITY.

*By Corliss Lamont, Ph.D., Prof. of Philosophy, Columbia University. Holt. 198 pp. \$1.50.*

An analysis of various historical and modern concepts of immortality, in order to discover their logical implications. The author, in his survey of ancient discussions of immortality, examines, among others, the writings of Plato and Aristotle. The latter, Dr. Lamont says, comes close to the Christian ideas of the Resurrection, in which both body and soul make up the inseparable unity which is man. In his survey of modern views on immortality, he summarizes the teaching of such men as Lyman Abbott, H. E. Fosdick, Wm. Adams Brown, Sir Oliver Lodge and Baron Von Hugel. He finds that they have described immortality in such "a sufficiently specific way as to make the hereafter imaginatively real and emotionally desirable, without at the same time becoming intellectually unacceptable and spiritually profane. In his opinion, theories of immortality which leave out personal survival after death, will appeal to a very few. "In a word," he adds, "it is our prophecy that the idea of immortality will in the future, as in the past, have its greatest and most widespread religious significance when including the meaning of existence beyond the grave." A searching criticism, and a keen

appraisal of the value of the leading historical and modern theories of the reality and nature of immortality.

#### CHRISTIANITY AND ITS CONTRASTS.

*By the Rev. John A. W. Haas, LL.D. President of Muhlenberg College. Falcon Press, N. Y. 142 pp. \$1.50.*

Lectures on Christian Evidences, on the Rehrg Foundation, at Muhlenberg College. This book is the November, 1932, selection of the Lutheran Book Club. The lectures deal with The Spiritual and the Material, The Ethical and the Customary, Liberty and Law, The Personal and the Impersonal, and Faith and Unbelief. The method Dr. Haas uses to show the superiority of the Christian, over the non-Christian interpretation of these topics, is by comparison and contrast. The lectures are a worthy contribution to certain aspects of apologetics. They buttress the theistic interpretation of life. Dr. Haas is a sound scholar, has dialectical skill, and is himself profoundly convinced of the truth and power of the Christian interpretation of life.

#### THE CONVERSION OF THE CHURCH.

*By Samuel M. Shoemaker, Jr., Rector, Calvary Church, New York City. Revell. 215 pp. \$1.25.*

This is the record of "the exciting and rewarding adventure of working out a 'new' religious movement in an old local parish." The "new" religious movement is, of course, the Oxford Group movement, formerly known as "Buchmanism," which its followers believe is a restoration of Apostolic Christianity. Mr. Shoemaker maintains that the Group only believes what the Church believes, is only re-emphasizing the inwardness of the Church's message, and only does what the Church does,—at its "best." Certainly, Mr. Shoemaker has achieved wonderful results in Calvary parish by the teaching of this new movement. In the first chapter of this book, he names the sins from which the Church needs to be converted: over-emphasizing pronouncement, investigations, organizations, and the social Gospel; mere intellectual defence of religion; using people at the expense of developing them; institutionalism; and stressing activity versus experience. He adds that "the primary work of the church is the re-making of the inner lives of individuals, through the power of the living Christ." He expounds clearly and ably the principles of the new movement. They deserve the serious study of both ministers and laymen.

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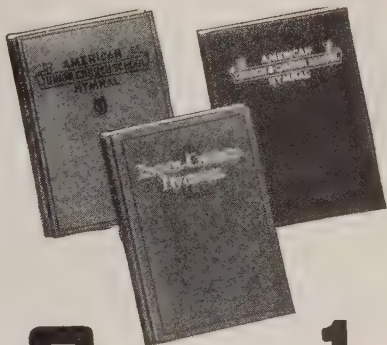
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III. By a child who has studied Matt. 25:31-46.

Song, "Coronation."

Benediction.

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### II. Bible Stories of Debtors and Creditors

The Bible-Story meeting is usually popular. The platform can be decorated with what seems to be a huge open Bible. On the one open leaf is printed "In the beginning God"; and on the other, "God so loved the world." The story-teller raises the sign-painter's cloth of which the pages are made, and stands as if he were emerging from the book as he tells the story. Always have the story-tellers give references at the end of each story so that the people may go home and read for themselves if they so desire.

Song, "Jesus Paid It All."

Reading, "Let Us Go Back" by Grace Noll Crowell, from "Silver in the Sun," the Southwest Press, Dallas, Texas.

"We are tired, and weary, and worn, and sad,  
Let us go hand in hand  
Back to a glistening, holy town  
In an ancient, holy land.

"Under the high, white-winter stars  
The old path still is bright;  
So many have wandered and missed the way,  
Let us go back tonight.

"Let us go back—they were but wild tales  
Told us to lead us far;  
They have said, 'There is no holy land  
Under a high, white star.'

"They have laughed at faith that was clean and strong—

God help us that faith grew dim!  
Oh, let us go back to the old lost road,  
Let us go back to Him."

Prayer, confessing ourselves as debtors, and asking God to forgive us.

Bible reading, Philemon, 17-19.

Song, "Must I Go and Empty-Handed?"

The first story, "The Unjust Steward," based on Luke 16:1-7.

Song, "Ye Must Be Born Again."

Second story, "The debtor who frankly forgave them both" Luke 7:41-43.

Song, "I Gave My Life for Thee."

Third story, of a forgiven man who would not forgive, based on Matt. 18:23-35.

Quartette: "Though Your Sins Be As Scarlet."



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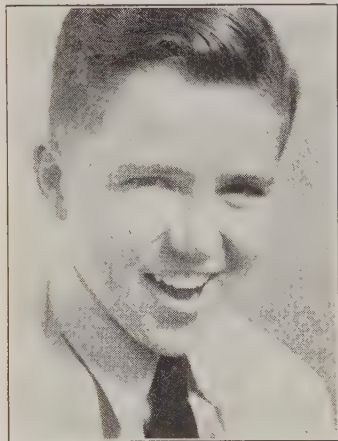
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Recessional, "Jesus, Keep Me Near the Cross."

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Song, "Yield Not to Temptation."

Talk: What Is Self-Control?

1. The right use of right things, food, pleasure, etc.

2. The abstinence from wrong things.

3. The mastery of one's own spirit.

Reading, "Forbearance" by Ralph Waldo Emerson.

"Hast thou named all the birds without a gun?

Loved the wood-rose and left it on its stalk?

At rich men's tables eaten bread and pulse?

Unarmed, faced danger with a heart of trust?

And loved so well a high behavior,

In man or maid that thou from speech refrained,

Nobility more nobly to repay?

O, be my friend, and teach me to be thine."

Song, "Stand Up, Stand Up for Jesus."

Talks by three boys:

1. It took self-control for Moses to give up being a prince. Heb. 11:23-27. Ex. 2:1-11.

2. It took self-control for Daniel to refuse the king's dainties. Dan. 1:1-16.

3. It took self-control for Jesus to resist temptation. Matt. 4:1-11.

Song, "Have Thine Own Way, Lord."

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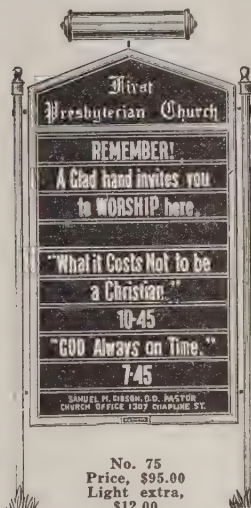
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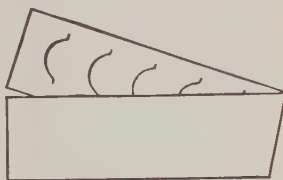
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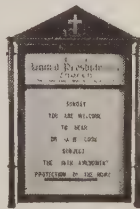
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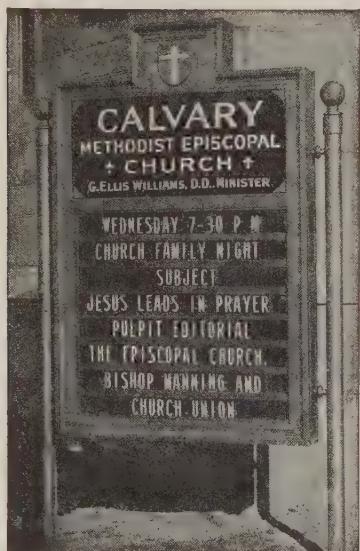
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2. When they demanded taxes, He told Peter to look in the fish's mouth.

3. When a storm came, He could calm it.

4. When a sinner came, He could forgive sin.

5. When death came, He conquered it.

Song, "The Way of the Cross Leads Home."

Prayer, that we may follow Christ the great Leader.

Fifth talk: Jesus is a great Leader, because He still shows men the path to peace.

Song, "Jesus Is Tenderly Calling Thee Home."

Benediction.

Recessional: "I Can Hear My Saviour Calling."

\* \* \*

## V. The Prayers of Believers

Bible reading, Matt. 6:5-13.

Song, "'Tis the Blessed Hour of Prayer."

Prayer.

A group of answered prayers, told by women:

1. Prayers for Peter answered, Acts 12:1-17.

2. Prayers for Dorcas answered, Acts 9:36-43.

3. A prayer for the sick answered, Acts 28:8.

Song, "My Faith Looks Up to Thee."

A prayer for the poor, and the sick and the suffering.

Bible reading, Matt. 18:19-20.

4. A story of intercession, Luke 22:31-32.

Song, "I'm Praying for You."

Talk: The Prayers of Believers.

I. We ought to pray.

1. We are taught to pray, Luke 18:1.

2. We are urged to pray. I Thess. 5:17.

3. We are commanded to pray. Matt. 6:9.

4. Our spiritual life depends upon our praying.

II. There are five kinds of prayer which Christians are privileged to offer.

1. Adoration.

2. Thanksgiving.

3. Confession.

4. Petition.

5. Intercession.

III. We accomplish great things by prayer.

1. Victory over sin.

2. Help for the helpless.

3. Provision for the needy.

4. Communion with God.

Song, "What a Friend We Have in Jesus."

Benediction.

Recessional Music, "Sweet Hour of Prayer."



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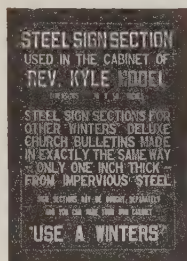
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## Missionaries as Peace Promoters

(Continued from page 355)

that warranted them in saying to us, as Job said to his complacent comforters: "No doubt you are *the people*, and wisdom will die with you!" We are now beginning to doubt our cock-sure infallibility regarding everything mundane. Perhaps we may yet find that some good things can come out of China and India,—or even despised Russia.

In any event, we are becoming painfully aware of the fact that we are living in a unitary world—not an aggregation of isolated national units. We are learning that "if one member suffers, all the members suffer with it." When there is sickness in Manchuria, the virus runs through the veins of the world. That is because science has so shrunken the world that it has become conscious of its organic unity. But science cannot make a Brotherhood out of the world-neighborhood. That is a spiritual task. That is the function of organized religion of every creed. And in this task of building brotherhood, the missionary is a factor of supreme importance.

A careful study of the recent Laymen's Commission Survey of the foreign missionary problem ought to convince the most hardened upholder of the *status quo* that the missionary work of the Church must not be allowed to languish. In these trying days the missionary holds a place as key-man. Let us, therefore, redouble our efforts to maintain the representatives of Jesus among the peoples who have seen the dawning light of human brotherhood. The help and guidance of the missionary is not only needed; it is imperative.

The missionaries are the advance-guard of peacemakers in this day of ferment and strife and striving toward goals that are often unseen and unguessed. The Master said of such men: "Blessed are the peacemakers, for they shall be called sons of God."



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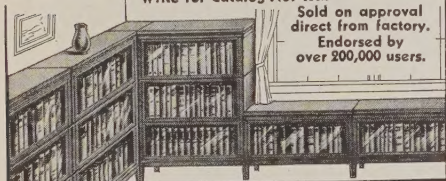
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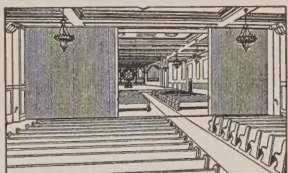


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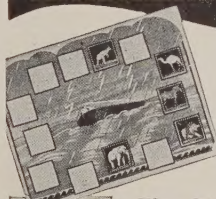
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## Bible Drama

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Scene 3. "Returning From Calvary"

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